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Vol. XVI. No. 15 Chicago, Saturday, July 8, 1893 Whole No. 764

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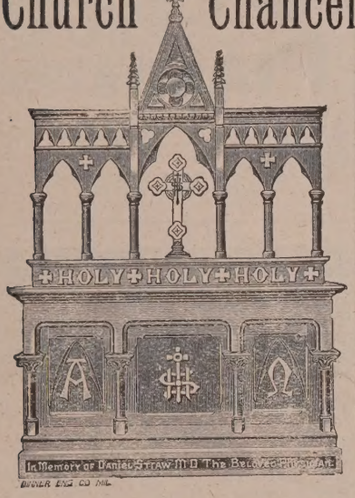

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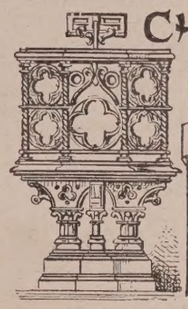

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The Living Church

Saturday, July 8, 1893

News and Notes

THE CONSECRATION of Bishop-elect Ellison Capers, of South Carolina, will take place either July 19th or 26th, in Trinity church, Columbia, of which he was rector at the time of his election to the episcopate. The Presiding Bishop has designated Bishop Weed of Florida, Bishop Lyman of North Carolina, and Bishop-coadjutor Jackson of Alabama as the consecrators.

IT IS SAID that Mr. Huxley receives a thousand dollars for each of his articles in *The Nineteenth Century*. That is a large sum, but no more than some famed singers have had for less than thirty minutes of vocal exercise. Darwin's articles are the ripe fruit of a laborious life, of a specially gifted mind, and involve an amount of special preparation, study, and experience, in comparison with which a prima donna's training is child's play.

FATHER BENSON'S spiritual work and colossal devotion of himself and his large fortune to the service of religion, says *The Canadian Churchman*, are only beginning to be recognized, so perfectly unobtrusive has been his life-work, so completely has he "effaced himself" in building up that glorious order of preachers, the Cowley Evangelists. Notwithstanding his retirement and modesty, one cannot help hoping that his venerable old age may be still further prolonged till he sees the new "memorial church" erected at Cowley.

VERMONT has elected a successor to the late beloved Diocesan, and the choice has fallen upon the Rev. Samuel Hart, D. D., one of the best-known and most-honored of our clergy. As professor in Trinity College, Hartford, Dr. Hart has made a record which entitles him to the highest position within the gift of the Church, and there he has won the love and confidence of a host of Churchmen. As a prominent member of the committee on the revision of the Prayer Book, he is probably more widely known. In that work, his accurate scholarship and patient attention and courtesy won the admiration of the House of Deputies and were of great service to the Church.

OREGON has also passed through an episcopal election, and has chosen the Rev. George Hodges, D. D., as bishop-coadjutor, to share the duty and lighten the labors of the venerable Bishop Morris. Dr. Hodges is rector of Calvary church, the largest parish in Pittsburg, and is an energetic organizer of all kinds of Church and charitable work. In our issue of June 3rd, an account was given of his unique method of promoting Christian unity by the issue of a monthly paper in connection with a Baptist and a Presbyterian, and by uniting with a Roman priest to carry on a work among the degraded poor.

NORTH CAROLINA follows in the good work of extending the episcopate, by the election of the Rev. Dr. Cheshire, Jr., as bishop-coadjutor of Bishop Lyman, who has nearly completed the twentieth year of episcopal service. The Rev. Joseph Blount Cheshire, Jr., D.D., was born in Tarboro, N. C., in 1850, and is the son of the Rev. J. B. Cheshire, D. D., who was rector of Calvary church, Tarboro, for over 50 years, and is now rector *emeritus*. He studied law after graduating from Trinity College, and practiced with success for several years. After his ordination, he became rector of the church of the Holy Cross, Chapel Hill, and later of St. Peter's church, Charlotte, in charge of which he was when elected.

THE Bishop of Bangor, says *The Church Times*, has pricked one or two Liberationist bubbles. In answer to the calumny that no Welsh services are held in the Welsh cathedrals, his lordship stated that in his own cathedral there is one every morning, and another every Sunday evening throughout the year. As to the Church being an alien Church, she had preserved the Eisteddfodau, the most national of all the Welsh institutions. Calvinistic Methodism largely prevails; yet Calvin was a Frenchman, and Methodism is English. The churches in every parish are called Llan, and are dedicated usually to Welsh saints, who, in days gone by, exercised immense influence on the Principality, while the chapels are known by Hebrew names. In short, Dissent is the exotic, not the Church; and an exotic which, having been raised under excessive pressure of heat, is destined to pass away.

BISHOP MCKIM writes from New York as follows:

The following cablegram has just been received from our Standing Commlttee in Japan: "St. Paul's building condemned; thirty thousand dollars needed."

This is no surprising news to me. I have thought for some time that St. Paul's was unsafe, and have said that I should be unwilling to live in it. It was found necessary several years ago to tie the walls together by running iron rods through them. In a city like Tokio, where earthquakes and typhoons are frequent, there must always be painful apprehensions of danger in an unsafe building. This condemnation, will, I fear, materially affect the prosperity of the school which has of late met with much success. St. Paul's is a feeder to our Theological School, and any set back to it must incidentally affect our work. The need is urgent and calls for immediate response. Contributions should be sent to the Rev. Dr. Langford, 22 Bible House, New York City, marked "For St. Paul's School building." JOHN MCKIM,
Bishop of Yedo.

Jnne 30, 1893.

THE lively advertising specialist, *Printer's Ink*, makes the following note:

The total number of communicants in the Episcopal Church, as shown by the last census, is 532,054, and the aggregate value of Church property is estimated to be $81,066,317. And yet there are but two weekly Episcopal papers which in the American Newspaper Directory are credited with a circulation of more than 12,500—one in Chicago, THE LIVING CHURCH, and the other, *The Churchman*, in New York. Nearly one-fourth of all the communicants are in New York state.

Assuming this to be true, and adding the circulation of our Philadelphia contemporary, and that of our Richmond contemporary, we have a very poor showing as to the number of our people who take a weekly Church newspaper. The entire circulation of our weekly Church press, upon which we must depend for the defence of Church principles and the dissemination of Church news, is not more than fifty thousand. This means that not more than one communicant in ten, not to mention baptized members, subscribes for a general Church paper. There is nothing like it in the history of religious bodies. The indifference of Church people to the very few papers that stand for Church principles, is unaccountable.

Brief Mention

We are indebted, says *The Journal of Education*, to an inspector of schools for the following delicious explanation of the formation of dew. "The earth revolves on its axis once in every twenty-four hours, and in consequence of the tremendous pace at which it travels, it perspires freely."———The famous old church of St. Bartholomew, Smithfield, has been going through a period of restoration. The old and devoted "sextoness," who had lived like a hermit, poor and alone, in one room of the north transept, recently died, leaving by will the sum of £3,000! No less than £700 of it was bequeathed to the restoration fund, the pulpit being expressly mentioned.———While some of our progressive Churchmen are favoring the adoption of the title: "The American Church" there is a movement among the Congregationalists to exchange the word "American" in the titles of their missionary societies for that of "Congregational."———A letter from Mr. Douglass on the subject of the Lord's Prayer at the beginning of the Communion Office, closing the discussion, is crowded out of this issue but will appear in our next.———Mrs. Isabella Bird Bishop, the well-known traveller and writer of books of travel, is the first woman to deliver an address before the British House of Commons. She was summoned there to tell what she had seen of the Christians in Turkish Koordistan.

The Church of England

FROM OUR CORRESPONDENT

LONDON, June 10th.

There is a small, a very small, party in the Church of England, the members of which are advocating disestablishment, and of course their writings and utterances are receiving an attention quite out of proportion either to their intrinsic value or to the position and influence of their authors. Only two days after the great defence meeting at the Albert Hall, at which it was computed that upwards of 8,000 people were present, there was a meeting of the London branch of the Christian Social Union, a new body formed amongst Churchmen of the young Oxford school for the discussion of social subjects, having the Bishop of Durham (Westcott) for its president. This meeting was attended by about 150 people, and as it was held in the chapter house of St. Paul's cathedral, it attracted unusual attention, because some speeches were made not altogether unfavorable to disestablishment. These were seized hold of by the anti-Church press and made much of. But it is difficult to find any serious argument to stand against this one incontestable fact, viz., that the Church possesses a time-honored and sound title to her lands and endowments; that they are hers by the piety of our ancestors; and that the donors gave them in all ages to God's service; so to deprive the Church of them in favor of secular uses, would be nothing less than sacrilege.

This is the ground upon which the vast majority of Church people take their stand. I am glad to say that the matter is being argued soberly by all sides, and that there is quite a different tone in the utterances of the defenders of the Establishment from that which one heard from the same lips even only twenty years ago. Now, though the fight will be long and keen, there is no longer heard the argument of the destruction of the Church by depriving her of her endowments, but everyone owns her divine source of life and her divine headship, and that to rob her cannot mean annihilation, but only a serious crippling of her resources which in course of years she would recover.

We hear little of the Welsh Church Suspenory Bill now, which was the cause of all the present pother. It is generally thought the government have abandoned the measure for good and all. If the question ever comes up again in Parliament, it is more likely to come up in the form of a resolution in favor of the general principle of disestablishment, and of course if that were accepted by Parliament a bill would be drafted at a later date to embody that principle in its clauses.

We have had a busy time with anniversary festivals and meetings during the past few weeks. The Confraternity of the Blessed Sacrament still holds its own in numbers, over 15,000 communicants of the Church of England being members, and as its claim upon Church people is not promulgated by any sort of advertising or similar publicity, this is the more remarkable. The Superior-General (Canon Carter of Clewer), was able to be present at the annual meeting in spite of his advanced years, and delivered a well-weighed address on the Bishops' recent report on evening and fasting Communion. The Corpus Christi services appear to have been attended in larger numbers than ever, and the observance of the day has certainly "caught on" in the lay mind.

The Bishops, of course, in their report just alluded to take a *via media* line. While they acknowledge the fact of the primitive custom of Fasting Communion, and that it prevailed during the early period of the Anglo-Saxon Church and continued up to the time of the Reformation, yet their lordships plead for "liberty," "the principle of liberty laid down in the thirty-fourth Article." Canon Carter's comment upon this is well worth reproducing. He regrets that they should have applied the 34th Article to this custom, because in the same article those persons are rebuked, "who, through private judgment, willingly and purposely openly break the traditions of the Church which be not repugnant to the Word of God." "When this custom, (Canon Carter

continues), allowing for necessary relaxations, is shown in the report itself to be such a tradition, and the preface to our Prayer Book specially guards against any change that strikes at an established doctrine or laudable practice of the Church of England, or, indeed of the whole Catholic Church of Christ, then the Bishop's report fails us. We cannot suppose that the Church of England would have left us at that period without any rule on the subject. We may rather surely conclude that saying nothing, it meant the traditional custom as it was at the time to live on."

Then as to Evening Communion the Bishops condemn the practice as being contrary to the Catholic usage, but they leave a loop-hole for the innovators, placing upon them the responsibility for the practice which they have introduced against the manifold witness of the mind and use of the Church.

The use of Plain-song in our services does not increase, but the great Gregorian festival at St. Paul's cathedral, which is held annually, still retains its hold upon the popular mind, the cathedral last week being filled to overflowing with a great concourse of people. The choir alone numbered a thousand voices, and the volume of sound, as the robed choristers marched from one end of the cathedral to the other and back again, was immense, though of course not always in the strictest time, in spite of the aid of several brass instruments. Over thirty banners were interspersed amongst the processionists. These belonged to the many parish churches whose choirs took part in the service, and added much to the imposing ceremony. Dr. Batterson, of Philadelphia (who is a frequent visitor here), was announced to preach, but for some reason not given, he did not fulfil his engagement.

New York City

The church of the Redeemer, the Rev. W. E. Johnson, rector, is preparing to erect a parish and clergy house at a cost of about $50,000. The architect who is drawing the plans is Mr. C. Wellsley Smith. The services and Sunday school of the parish will be continued throughout the summer season.

During the past year the New York Bible and Common Prayer Book Society has given away 4,216 Bibles and Testaments, 49,824 Prayer Books and Hymnals, in all 54,040 volumes. The number of grants were over 800, showing that the society has not been negligent in its work, which covers all sections of the country. The new year promises to be one of great possibilities. Mr. James Pott, the publisher, is the well-known treasurer of this society.

The trustees of the cathedral of St. John the Divine met Tuesday, June 27th, at the see house, and discussed suggestions offered by the Rev. Dr. David H. Greer, on the future work of the cathedral. His suggestions were the result of thought upon a plan of St. Andrew's Brotherhood to place the old Epiphany House under the care of the trustees, converting it into a clergy house, with a chapel and meeting places, for free services of the people. No definite action was taken by the trustees. The suggestions were referred to the committee on the constitution and canons, by which a report will be made later. The only other business transacted was the letting of two contracts for the granite to be used in the foundation of the cathedral.

On Saturday, June 24th, the Supreme Court handed down a decision declaring that St. John's Guild was entitled to a one-tenth share in a trust fund of $100,000 left by the late Miss Elizabeth Fogg, to Chas. B. Fosdick. Miss Fogg died in January, 1891, and left over $1,000,000 to charitable and educational institutions. A codicil provided that $100,000 more should be divided among ten institutions, and her clear intention was that one of these should be St. John's Guild. The guild was, however, obliged to bring suit in order to secure a judicial decision on questions of doubt. The result is that it will now receive $10,000.

The estate of Daniel B. Fayerweather was the subject of another long argument before the Surrogate, Tuesday, June 27th, on a motion by the executors of Mr. Fayerweather for a decree directing them to distribute the rest of the estate in their hands, which amounts to about $2,500,000. The motion was opposed by representatives of Amherst, Dartmouth, Williams, and Hamilton Colleges, and the University of Rochester, and by the executors of the will of Mrs. Fayerweather. A new feature was added to the complication by the announcement that the colleges mentioned had actually begun a suit to have the residuary estate which was given absolutely to the executors of Mr. Fayerweather, declared to be a secret trust for the benefit of these institutions. An effort is making to have this fund distributed to the heirs of the Fayerweather family. The Surrogate took the case under advisement, and will announce the decision later.

At the church of St. Mary the Virgin, the Rev. Father Brown, rector, the new clergy house has been occupied by the clerical staff of the parish. A large illustrated Bible has just been presented to the house, and gifts of furniture, religious pictures, libraries, and other articles that will help make the house useful for guilds, societies, schools, etc., have been asked for. Services at the church will be maintained all summer, with daily celebration of the Holy Eucharist. One of the priests will be in daily attendance to meet the needs of parishioners, and the church will be open daily until noon, for private devotions. The summer fresh air parties have begun. A beautifully carved oak cross and figure of the Saviour has recently been placed near the pulpit, as a memorial of the late Mr. Wm. Henry Fiske.

The chemical laboratory of Barnard College is the only place in New York where women can do advanced chemical work. A small herbarium has been lately given by friends of the late Dr. S. Johnson. Barnard students have full use of the Columbia College library, and Columbia opens her doors for post-graduate work of many kinds. But by the condition of her founding Barnard is not to look to Columbia for financial support, but to stand on her own resources. These resources, as already noted in these columns, have not heretofore been large, owing to the youth of the institution. She is soon to receive $100,000 from the Fayerweather estate on condition that she secures a site within 1,000 feet of Columbia's grounds at Bloomingdale. An unknown friend has promised $100,000 to the building fund, if a site is obtained. Within the past year the trustees have endeavored to secure an endowment fund of $100,000, of which sum $40,000 has already been given or pledged by Mr. Seth Low, Mrs. J. J. Goodwin, Mrs. H. Herrman, Messrs. J. Pierrepont Morgan, Jacob H. Schaff, and James Talcott. Columbia grants degrees to the graduates.

The Boys' Friendly Society of St. Ann's church, an organization numbering 70 boys, held its annual reception on Friday evening, June 19th. The exercises were presided over by Mr. C. A. L. Goldey, and consisted of an opening address by one of the members, followed by recitation and music, athletic feats, together with two short plays, in all of which the boys acquitted themselves with credit. Selections were read from the monthly paper of the society. This department of the work has been a growing success for several years. The boys hold weekly meetings, at each of which there is a debate preceded by an essay upon the subject to be debated. The boys also have a gymnasium for physical education. Mrs. A. C. Bettner, a well-known society lady of the city, takes great pride in this association of boys, of which she has been president from the start. Mr. Goldey, who is a lawyer by profession, is present at every meeting, instructing the boys carefully in the art of debating, parliamentary usages, etc. The progress which they have made under his direction has been most encouraging, and indeed quite remarkable.

Philadelphia

Plans have been prepared for a new rectory for St. Mark's church, Rockford, by Mr. Frank Watson, architect.

Another vested boy choir has been recently organized and is now in course of training. On Sunday, Oct. 1st, they will commence their duties in the church of the Saviour, West Philadelphia, the Rev. Dr. W. B. Bodine, rector.

The annual report of the church of the Ascension, the Rev. G. Woolsey Hodge, rector, gives the following statistics: Baptisms, 34; confirmed, 39; present number of communicants, 420; marriages, 3; burials, 23; public services on Sundays, 258; other days, 558; children catechised, 67 times; money receipts from all sources, (including $9,641.05 from legacies), $18,217.86.

St. Alban's guild of St. Timothy's church, Roxborough, the Rev. R. E. Dennison, rector, which recently resolved itself into St. Timothy's chapter No. 949 of the Brotherhood of St. Andrew, celebrated its seventh anniversary on the evening of the 20th ult., when the Rev. Dr. Wm. B. Bodine preached an appropriate sermon. At the conclusion of the services, those in attendance adjourned to the parish building, where refreshments were served.

In the death of Mr. Anthony Joseph Drexel, which occurred at Carlsbad, Germany, on the 30th ult., Philadelphia mourns the loss of an upright citizen and one of her greatest benefactors and philanthropists; and the Church, a devoted member. Born and reared in the faith of the Church of Rome, he became, in early manhood, after mature deliberation, a communicant member of our Church, and for many years past, has been rector's warden of the church of the Saviour, West Philadelphia. The Drexel Institute, erected and endowed by him, opened in 1891, is his monument.

The exercises connected with the graduation of the fourth class of pupil nurses from the training school of the Episcopal Hospital, were held on the afternoon of the 28th ult., in the chapel of the institution. Bishop Whitaker presided, and was assisted by the Rev. Fletcher Clark. The graduates, 19 in number, were presented to the Bishsp by Dr. Henry Sykes, superintendent of the hospital. After a short service, the graduates proceeded to the chancel where the Bishop, after making a brief address, presented each with a diploma, Dr. John Ashhurst, Jr., also made an address, and presented each of the graduates with a handsome gold medal. Of the graduates, 11 are from Pennsylvania; two each from Maryland, Virginia, and Canada; and one each from New Jersey and Georgia.

The Girls' Friendly Society of St. Mark's church, Frankford, held its annual bazaar on the evening of June 15th, 16th, and 17th, which proved to be a financial success. The proceeds of this bazaar will be devoted to charitable and benevolent objects. Although this is a young society in the parish of St. Mark's, yet it has made wonderful progress, now numbering about 300 members, consisting of associate, seniour, and junior members. The members meet on Tuesday night of each week to transact business and for literary pursuit, as they possess a library containing some valuable books. On Saturday afternoons the junior branch meet in sewing school which is conducted by the associates.

Chicago

On account of an international gathering of deaf-mutes in Chicago, July 17-22, it is considered advisable to have a conference of Church workers—clerical and lay—the week before, *i. e.*, from the 13th to 16th. The conferences will be held at All Angels' church for deaf-mutes (St. Clement's) on State st. near 20th. Several workers in the Church of England are already on the way to attend. An interesting "combined service" will be held at that church in the evening of the 16th, by hearing and deaf-mute clergy.

The new parish house for St. James' church, the gift of Mrs. Elizabeth H. Stickney, in memory of her husband, was opened on Monday, June 26th. The building has been in the course of erection since last October, and has cost $35,000. The growth of interest in parochial organizations for the last ten years has constantly demanded increased facilities for meetings and gatherings. The Sunday school room in the basement of the church, and the guild rooms over the main entrance, have long been too small for all the needs. With the many rooms in the new parish house, excellent facilities are offered for the work of all the guilds. Sunday school rooms with separate class rooms, rector's office, and reception parlors, are found on the first floor. The second floor consists of rooms for the choir, various guilds, the vestry, and infants' Sunday school. The third floor contains suites of rooms for the assistant clergy, the sexton, the Girls' Friendly Society, and kitchens, toilet, and bath rooms. The fourth floor is divided into a gymnasium, to be furnished by S. H. McCormick, Jr., and a large room for a kindergarten. The house is one of the largest and most commodious of its kind in the West, and is handsomely finished and furnished throughout with all necessaries. The dedication service commenced with the processional hymn, "Onward, Christian Soldiers," followed by Psalm ciii, and prayers in the school room. The audience then adjourned to the reception hall off the main entrance on Rush st., where the formal presentation of the building was made on behalf of Mrs. Stickney by Mr. F. B. Peabody. The rector, the Rev. Floyd W. Tomkins, Jr., accepted the gift with a few appropriate remarks. This was followed by an address by Bishop McLaren, who unveiled the tablet erected in the hall to the memory of Mr. Stickney. Light refreshments were then served. In the evening from 8 to 9 o'clock, the choir of the church gave a concert in the Sunday school room.

On Tuesday evening June 27th, a memorial service was held in the Church Club rooms, to commemorate the life and work of the late Venerable Archdeacon Bishop. The choir of Grace church furnished the music, which consisted of the hymns, "Brief life is here our portion," "Jerusalem the golden," "O Paradise, O Paradise," and a memorial anthem. A portion of 2 Corinthians v was read as the lesson by the Rev. T. N. Morrison. Bishop McLaren said several collects and prayers. The president of the club, Arthur Ryerson, Esq., in a brief address touched on the faithfulness, humility, and perseverance of Mr. Bishop, and alluded to his great work of organizing the Church Club. Bishop McLaren gave a touching and beautiful account of his long acquaintance with and friendship for the deceased, pointing out the strong features of his character, and the great importance of the work he had accomplished for the diocese. The Rev. Joseph Rushton gave some personal reminiscences of his intercourse with the archdeacon, and the Rev. D. C. Peabody read some resolutions of regret and affection from the archdeacon's former parishes of Marquette and Bay City. The work of Archdeacon Bishop was of such a character that the foundations he laid will form a solid basis for Church progress for many years to come.

The Rev. J. H. Edwards, of Ottawa, will take the duties of chaplain at St. Luke's Hospital, during the month of July.

Diocesan News

Indiana

David E. Knickerbacker, D. D., Bishop.

St. Mary's Hall, Indianapolis, a boarding and day school under the auspices of the Church, the Rev. G. E. and Mrs. Swan, principals, held its 8th annual commencement on June 9th, in Propylaum Hall, Indianapolis. Five young ladies graduated, all reading admirable essays. Prizes and diplomas were presented by Bishop Knickerbacker, who also made an address. The school has had the best year in its history, and has numbered 40 day scholars and 20 boarders. The prospect for the ninth year is most encouraging, and the Bishop and others who have worked hard to secure the buildings adjoining the cathedral for the school, are greatly encouraged by the steady development of the school.

The closing exercises connected with the diocesan boarding school for boys, Howe Hall, Lima, took place June 12th–15th. On the evening of June 12th, in St. Mark's church, Lima, seven of the boys were confirmed and addressed by Bishop Knickerbacker. On Wednesday an address was given to the school by the Rev. G. A. Carstensen on "Grease and Grit, or Manners and Morals." Prize speaking had taken place in the morning, and in the evening there was a play, "Our boys," that was well rendered. On Thursday morning essays were read and prizes and diplomas awarded. The school closes its ninth year, the best in its history, having numbered 54 boys for the year. Dr. Spalding, the principal, has reason to feel greatly encouraged. The Bishop and patrons, Mr. James B. Howe and Mrs. Frances M. Howe, have stood by him, and success has crowned the effort. The indications are that the attendance the tenth year will quite reach the measure of accommodations.

On Wednesday evening, June 15th, the commencement of Barker Hall, Michigan City, took place. Five pupils received the graduate's diploma. The large hall of the school was crowded to overflowing with parents and friends, and the orations and essays were well received. The Rev. N. W. Heermans, the rector, has acted as head-master and devoted five hours of each day to the care of the school. The attendance has been 50 pupils. Bishop Knickerbacker presented the diplomas, and made a brief address. The rector conferred the prizes. The patron of the school, Mr. J. H. Barker, also made a felicitous address, expressing his continued interest in the school, and readiness to aid it.

On June 20th the Bishop held the benediction services of St. Andrew's church, Kokomo, built under the ministration of the Rev. D. G. Gunn. There were present and taking part in the service, besides Mr. Gunn, the missionary, the Rev. Messrs. Woodard, Cole, and Colvin. It is a neat brick church with seating capacity for 200, having tower, porch, nave, chancel, and vestry room. It has cost, with lot, about $3,000. The Rev. Mr. Gunn has resigned, and has been succeeded by the Rev. F. C. Woodard.

On Sunday, June 11th, the rector of Christ church, Indianapolis, the Rev. J. H. Ranger, celebrated the fifth anniversary of his rectorship. The Bishop was present and repeated his convention address. The rector's report for the year was as follows: Baptized 26 children, 11 adults, total, 37 baptisms; confirmed, 20; marriages, 11; funerals, 24. The parish numbers 195 families, 415 communicants. There have been 295 services during the year; 92 celebrations of Holy Communion; 350 parochial visits. Sunday school has 16 officers, 125 scholars, offerings $301.76. Parochial expenditures for all purposes, $4,345; diocesan contributions, $3,830; general purposes, $137.67; total, $8,314.03.

Chicago

Wm. E. McLaren, D.D., D. C. L., Bishop

AUSTIN.—The rector of St. Paul's church, the Rev. Luther Pardee, has secured the assistance of the Rev. Dr. Riley, of Nashotah, for the summer months. The parish is eagerly anticipating the day when the erection of the new church will be commenced. Architect and builder have both advised delay, as the cost of material and labor will lessen towards winter.

LA GRANGE.—The rector, wardens, and vestry of Emmanuel parish have issued a letter to the parishioners urging the importance of immediate steps being taken for the erection of a new church to accommodate the growth of this important suburb of Chicago.

RIVERSIDE.—The Rev. P. H. Hickman has resigned the rectorship of St. Paul's parish, his health requiring him to seek a more congenial climate. The Junior Club of Riverside tendered a farewell reception to Mr. Hickman and his family, in their hall, on Thursday evening, June 22nd. The gathering was a very pleasant one, and many of Mr. Hickman's friends expressed their regret at his leaving them.

MAYWOOD.—The church of the Holy Communion was consecrated by the Bishop on the 4th Sunday after Trinity. The first service was Evensong, on the eve of June 25th, with a sermon by the Rev. J. C. Edsell. The Rev. Colin C. Tate, priest in charge, was assisted in the service by the Rev. Luther Pardee, and the Rev. John H. Edwards. At 8 A. M., Sunday, the Rev. Colin C. Tate celebrated the Holy Communion. At 11 A. M., the Bishop consecrated the church. Mr. J. B. Albertson, one of the oldest communicants, read the instrument of donation. The Holy Communion was then celebrated by the Bishop; the Rev. Henry G. Perry reading the Epistle, and the Rev. Colin C. Tate, the Gospel. The Bishop delivered an address on the name of the church, "The Holy Communion." At Evensong, the Rev. John Edwards, of Ottawa, Ill., a former priest in charge, delivered an historical sermon. The church is built of stone and wood in picturesque style. During the past two years it has been carpeted and fitted up with oak pews and electric lights, a beautiful altar font, eagle lectern, altar ornaments, and altar rail from the establishment of R. Geissler, of New York. Two additional lots have been bought for a rectory in the near future. The service of Holy Communion was choral. Monk's Communion service was well rendered by the choir of men and boys.

North Carolina

Theodore B. Lyman, D. D., LL.D., Bishop

The special convention called to elect a bishop-coadjutor began its session on the afternoon of June 27th, Bishop Lyman presiding. The Rev. Julius E. Ingle was secretary. Resolutions were adopted providing for an agent to canvas the diocese for the Episcopal fund; that the interest on the Mary Smith Fund be applied to this purpose; that a bishop-coadjutor be now elected and his salary be fixed at $2500 per year. The convention after some debate decided to have a secret session for the nomination and election of a bishop-coadjutor. The following were placed in nomination: Nathaniel Harding, of Washington, (N. C.),; J. B. Cheshire, Jr., D.D , of Charlotte; R. T. N. George, of Newbern; F. H. Murdock, of Salisbury; M. M. Marshall, D.D., of Raleigh; R. S. Barrett, D. D., of Atlanta.

On the 1st ballot the vote stood: Cheshire, 14; Murdock, 13; Barrett, 9; 42 votes cast; necessary to a choice, 29. There were many ballots. The 20th taken at 11 P. M., stood: Murdoch, 19; Barrett, 12; Cheshire, 11. The 24th ballot taken at 11:30 P. M., stood: Murdoch, 15; Barrett, 15; Cheshire, 13, at which time the convention adjourned till next A. M.

June 28th, the convention resumed its work at 10 A. M. On a ballot being taken, the following were the results: Dr. Murdock, 22; Dr. Cheshire, 6; Dr. Barrett, 13. At 12 o'clock the ballot gave Dr. Murdock, 25; A. S. Lloyd, of Norfolk, 14. The clerical delegates then withdrew for a consultation and after two hours returned and a ballot was at once taken which resulted: Dr. Cheshire, 29; Lloyd, 7; scattering, 6. A report was then made to the lay delegates who voting by parishes confirmed the choice of the clergy 24 to 7.

A committee was appointed to notify Dr. Cheshire of his election.

Minnesota

Henry B. Whipple, D. D., LL. D., Bishop
Mahlon N. Gilbert, D. D., Ass't. Bishop

The 36th annual council of the diocese assembled at Faribault, on June 28th, having been adjourned on the 7th on account of the illness of the Bishops. Morning Prayer having been said at an earlier hour, at 10 o'clock the clergy entered the cathedral in procession, when the Divine Liturgy was said without intermission to the end. At its conclusion, Archdeacon Appleby read Bishop Gilbert's address. A resolution of sympathy was passed for the Diocesan who lay upon a sick bed across the street. He was allowed to see but very few people, but his interest in the transactions of the council was manifested by an occasional message from him.

A resolution expressing gratitude to God for the recovery of the Assistant-Bishop was passed. Bishop Gilbert in a few words expressed his thanks and said he had been very ill, so ill that to him his recovery seemed doubtful, and he felt it was owing to the prayers of his people that he was permitted to be with them to-day. The council then adjourned until 2 o'clock P. M.

On re-assembling, the Rev. Andrew D. Stowe, of Stillwater, was elected secretary, and Mr. H. P. Hoppin, of St. Paul, was re-elected treasurer of the diocese. The Standing Committee was elected as follows: The Rev. Messrs. Geo. H. Davis, John H. White, William C. Pope; Messrs. Isaac Atwater, John C. Reno, John H. Ames.

A committee was appointed to devise means for the immediate relief of the Bishops of the diocese from their labors. At a later period, a special assessment of $500 was ordered to be laid upon the parishes to meet the expenses of bishops of other dioceses who should perform episcopal duties in relief of the Minnesota bishops. A resolution of sympathy for Judge Wilder, who was absent on account of illness, was passed. Archdeacon Appleby read a summary of his report, after which subscriptions for his salary was made, $1,800 being raised in a few minutes.

At the evening session, Bishop Whipple's address was read by Dr. Kedney. The subject of the Swedish missions was the special order for the day. The movement of the Swedes in this country towards our Communion has assumed such proportions as to alarm the Augustana Synod, who have been severe in their animadversions.

On St. Peter's Day, at the oratory of Seabury Divinity School, the Holy Eucharist was celebrated at 6:30 A. M. At this time the Rev. John H. Griffith was advanced to the priesthood, and Mr. John Johnson was ordered deacon. On Mr. Johnson's ordination he became the third Swedish clergyman in the council ready to enter the field. Mr. Tofteen is the pioneer, and Mr. Andren has just graduated from the General Theological Seminary.

At the grave of Dr. E. C. Bill, a requiem service was said, which carried one back in thought to the services offered at the graves of the primitive martyrs. Three vested priests took part in the service. Returning to the cathedral, the Holy Eucharist was celebrated by the Dean, who connected with it the service at the grave, by the use of the collect for All Saints' Day.

Upon assembling on Thursday morning, the council went into Committee of the Whole to consider the report of the Committee on the Revision of the Constitution and Canons of the diocese. When four articles had been considered the committee rose, and the council proceeded to elect the Board of Missions, consisting of 20 members. In the afternoon, H. A. Towne, Esq., and the Rev. John Wright, D. D., were elected delegates to the Missionary Council to be held in San Francisco. The Bishop submitted a report of the Woman's Auxiliary of the Diocesan Board of Missions, showing receipts and expenditures during the year amounting to $5,274.88, and expressed his deep satisfaction at the splendid work accomplished, and asked for the encouragement of the Auxiliary. Steps were taken for the organization of local Prayer Book societies. Dr. Wright invited the council to meet next year in St Paul's church, St. Paul, which invitation was on motion accepted. A committee was appointed on preparation for the meeting of the General Convention in Minneapolis. An able report was made on the division of the diocese, and discussed at length. The matter was concluded by the adoption of the substitute of the Rev. Chas. A. Poole, providing for the appointment of a committee to raise the funds required for the support of a new diocese, and delaying further action until the meeting of the next council, when some definite plan of division can be reported. The following resolution was offered, and laid on the table until the next council:

Resolved, That the delegates to the next General Convention be and are hereby instructed to procure, if possible, the passage of a canon, enabling the Church in any State to organize itself into a province, having a Metropolitan Bishop, a provincial council, possessing the sole power of legislation, and a common treasury for the component dioceses of the Province.

After the devotional closing of the council, Bishop Gilbert took his departure for Europe.

Ohio

Wm. Andrew Leonard, D. D., Bishop

TOLEDO.—On June 20th, 16 St. Andrew's Brotherhood men met in Trinity guild room by invitation of the chapter of the mother church. Trinity, Grace and Calvary were represented by four clergymen, and Trinity, Grace, and St. John's by 12 laymen. After devotions led by the Rev. Chas. Scadding, rector of Trinity, Mr. W. B. Brockway, member of the State council, was called to the chair. Reports were made from the city chapters and a most interesting and instructive discussion followed on the origin of the Bible. There is as yet no local council, but these meetings of all the city chapters, simply at call of Trinity, are stimulating and inspiring. They carry life into the chapters and prepare the way for an early organization of a Toledo local council. Parochial lines are thus rendered less emphatic, and brethren of various parishes are made to realize more efficiently how are all of one household of faith.

On June 18th, the Rev. C. Scadding, rector of Trinity church, preached a sermon memorial of the late Hon. C. A. King, who filled a very large place, not only in the hearts of Churchmen but of the people generally. He was an earnest and regular communicant, for years a most efficient vestryman of Grace and afterwards of Trinity. His contributions to the Church and other good objects were spontaneous and exceptionally liberal. Grace church owes him special gratitude. For a time he alone paid the interest on a debt, which but for his aid might have swamped the parish.

Grace and St. John's churches have recently re-painted their rectories, rendering them bright with fresh paint and wall paper of attractive pattern. In each rectory receptions were held, which proved to be very happy re-unions. St. John's has fortunately secured the Rev. J. N. Parsons as rector. The outlook for St. John's is now brighter than it has been for several years.

LIMA.—The new organ purchased of Dork and Hastings is now in use, and is doing good service; all are delighted with it. During the past five months a choir of nearly 30 voices has been got together and vested. Choir stalls have been placed in the choir, a large brick choir and parish room built, but above all, perhaps, the beautiful and sweet-toned organ added to the church. Among the small churches of the diocese, Christ church has moved forward into the front rank. Few churches of the same size have as many workers and especially among the young people, a large number of whom were in the last confirmation class.

Colorado

John Franklin Spalding, D.D., Bishop

TRINIDAD.—On Sunday, June 25th, the Rev. Geo. W. Hinkle preached his farewell sermon in Trinity church. The week previous had been one of pleasant surprises to the Rev. Mr. Hinkle and his wife in the way of receptions and gifts, which testified in a marked manner to the wonderful hold Mr. Hinkle had gained upon the community during his four years' residence. On Wednesday night Oriental Commandery, Knights Templar, presented Mr. Hinkle with a handsome gold watch on account of his services as prelate since the organization of the commandery, and the members of the Mystic Shrine residing in Trinidad presented a beautiful cane with a coin silver head suitably inscribed. On Thursday night the members of the parish and citizens generally tendered a reception to Mr. and Mrs. Hinkle in the handsomely furnished rooms of the Trinidad Club, at which time a hardwood case containing 41 pieces of solid silver was presented. Mr. Hinkle's departure from Trinidad is much regretted.

Delaware

Leighton Coleman, S. T. D., LL. D., Bishop.

When the Rev. Stuart Crockett took charge of St. Stephen's church, Washington, D. C., in Nov. 1, 1890, he found it in a struggling state as a chapel of Rock Creek parish and when he resigned in May 1, 1893, he left it a properly organized parish, and at the meeting of the convention of the diocese of Maryland, it was admitted into union with the convention. On May 7th, Mr. Crockett entered on his duties as rector of Trinity church, Baltimore, and already there are evidences of renewed life in this old church. All the branches of church work have been reorganized, and a chapter of the Brotherhood of St. Andrew instituted. There is now every reason to believe that old Trinity will soon be restored to its former state of usefulness. It is one of the oldest churches in Baltimore, having been organized about 1840 by the Rev. Dr. Leakins, who celebrated the golden jubilee of his ordination in it last Trinity Sunday. During the summer extensive improvements will be made in St. Peter's church. The chancel will be enlarged and arranged for a boy choir, and on the return of the rector from Europe the choristers will be ready to take their places. They will be trained by the organist, Prof. Phair.

Long Island.

Abram N. Littlejohn, D. D., LL. D., Bishop.

BROOKLYN.—The church of the Reformation, the Rev. John G. Bacchus, D. D., rector, have for some time had under consideration plans for a parish house. With this end in view, property on Quincy st. in the rear of the church was secured, but the buildings on this ground are not available, and they will be replaced by a new structure. The main floor is to seat 300 persons, and the upper floors will be arranged for chapter and class rooms. The basement will be fitted up as a kitchen. The material of the front will be a rough or rock-faced, coral-colored brick, trimmed with a light gray brick and terra cotta. The architect is Mr. A. Dehli, of New York, according to whose plans and direction, the recently completed parish house of Christ church, Bedford ave., was erected. The rector and vestry of the church of the Reformation intend in the course of another year to make important alterations of the church building, by which larger accommodations may be provided, and some improvements in style and decoration secured. The parish is very active and earnest, and its work is steadily growing.

Measures have been taken towards the organiza tion of a new parish at Bensonhurst, which is a rapidly growing suburb, at present without the services of the Church. Land has been offered on favorable terms, and the use of a conveniently situated hall has been tendered free, in which to worship, and gather a Sunday school, while a permanent church building is in course of erection. The proposed location is near the town line of Gravesend, so that the new enterprise will supply residents in that quarter with the privileges of the Church. Bensonhurst is a section of the township of New Utrecht, that has advanced within a half dozen years into much importance, and this new parish would appear to come none too soon.

Michigan

Thomas F Davies, D.D., LL.D., Bishop

On the afternoon of Saturday, June 24th, Bishop Davies laid the corner-stone of St. Joseph's memorial church, Detroit. He was assisted by the Grand Lodge of the Masonic Order in the State of Michigan. Twenty clergy were in attendance, and a large concourse of people. The list of articles deposited in the stone was read by the Rev. Louis A. Arthur, rector. It included copies of the Bible, Prayer Book, Hymnal, Journals of the General Convention and the diocesan convention of 1892; the principal Church papers, including THE LIVING CHURCH, Church Almanac for 1893, the secular papers of Detroit, a sketch of St. Joseph's parish and its founder, Mrs. L. R. Medbury, with her photograph; an account of all parish societies and a list of communicants at date; U. S. coins, Columbian coins, postage stamps, an official catalogue of the Columbian Exposition, recent views of Detroit, copy of the service list, and lists of all articles deposited. Addresses of a congratulatory and cheering character were made by the Bishop, by the Hon. W. C. Maybury, senior warden of St. Peter's church, Detroit, and by the Rev. Jos. H. Johnson, rector of Christ church, Detroit.

The quarterly meeting of the convocation of Detroit was held Tuesday, June 27th, at St. Thomas' church, Trenton. At 10 A. M., the rector of the parish, the Rev. Wm. Charles, celebrated the Holy Communion. The president of the Convocation, the Rev. Joseph H. Johnson, made the address, calling attention to the fact that this was the semi-centennial of St. Thomas' church, and congratulating the parish on its 50 years of active influence and work. At the business session which followed, the report of the committee on the circulation of Church literature was accepted, and steps were taken looking to the preparation of a small hand-book for Confirmation candidates and younger communicants especially, on the claims of the Church, the nature of the Sacraments, and other topics. The convocation voted to reaffirm its expression of sympathy with the proposed Layman's Missionary League, and the committee on the subject was enlarged. Certain members of the convocation have earnest hope that such a society may now be soon formed. The reports from the various missionaries were generally of a cheering character. The Rev. Wm. Charles gave a most interesting recital of the early history of St. Thomas' church, Trenton, reading from the parish register certain excerpts appropriate to the occasion. The convocation voted a salary of $50 per annum to its faithful secretary, the Rev. L. C. Rogers, to be raised by voluntary subscription. The committee on appropriations for the current year made its report which, after some explanation and discussion, was accepted and adopted. The amount at the disposal of the Detroit Convocation for missions, is $600; less than that of last year. A paper was read by the Rev. Louis A. Arthur on "One common treasury for all missions of the Church, convocational, diocesan, domestic, and foreign. Is it feasible? Is it desirable?" The writer held to the affirmative in both these questions. A missionary service was held in the evening, at which addresses were made by the Rev. George Forsey and the Rev. L.C. Rogers on the subject: "The Church, the only true interpreter of the Bible." There were 24 clergy in attendance at the convocation, but few laymen outside of those resident in Trenton. The next meeting of convocation will be in October, at All Saints' church, Brooklyn, when the subject for discussion will be: "The Provincial System." This should soon be a live topic in Michigan.

Rhode Island

Thomas March Clark, D.D., LL.D., Bishop

The old historic Narragansett church, St. Paul's, of Wickford, put on gala attire June 24th, for the Baptism of the infant nephew of Bishop Thomas, of Kansas. The grandfather of the child was, for many years, an honorable and faithful warden of this church, and it has therefore, for his family, very sacred associations. For this reason, Mr. and Mrs. Thomas decided to have the christening of their baby in the quaint building rather than in the modern place of worship. The walls were adorned with branches of oak, elm, and laburnum, daisies and ferns bedecked pillars, chancel, and pulpit, and made of God's temple a green and beautiful place. Never since the old time Christmas decorations has there been such a charming display. The baby held a flower in his little hand, and seemed to appreciate the glory and brightness of his surroundings. Relatives and friends participated in the solemn sacrament, and afterwards assembled a happy christening party, at the old homestead on Main st. Could the Bishop have been present, the joy of the sacred festival would have been greatly increased. The Rev. D. Borden Smith, rector of St. Paul's, officiated at the Baptism.

Missouri

Daniel S. Tuttle, D.D., Bishop

On the third Sunday after Trinity, at evening service, the Bishop visited Grace church, St. Louis, the Rev. J. P. T. Ingraham, S.T.D., rector, and administered the apostolic rite of Confirmation to a supplementary class, numbering 11 persons, the regular visitation having taken place on the evening of Palm Sunday. It is with great pleasure we note the steady improvement of the rector after a dangerous illness of almost a month. In a few days he will be able to see all his friends, and very soon be in his accustomed place in the sanctuary.

PORTLAND.—St. Mark's School closed its third year on June 14th. Bishop Tuttle gave the prizes on Tuesday afternoon, June 13th, assisted by the Ven. Archdeacon Miller, the Rev. C. G. Davis and the rector, the Rev. F. E. Alleyne. Evensong was said by the Rev. C. G. Davis, the Bishop preaching the closing sermon. Wednesday morning the 14th inst, an early Celebration of the Holy Eucharist; a second Celebration followed, and a short address by the Bishop. Thus closes a most successful school year. In spite of various oppositions the school has steadily pushed its way forward, and has at the same time laid the Church's claims before the people. The school is situated in a thickly populated Roman community, has thrown her chapel open to all comers, and in the course of three years the number of communicants under God's blessing has grown from two to 27. St. Mark's is the only strictly speaking Church school for boys in Missouri, and will open her fourth year on Sept. 1st, 1893, with Jas. H. Gill, as principal, and the Rev. F. E. Alleyne, rector.

Vermont

On Monday, June 22, after the adjournment of the annual convention, a special convention assembled in Burlington for the purpose of electing a bishop. After prayers and a timely address by the president, the Rev. Dr. Bliss, the vote was taken. There were no speeches or nominations. At the fourth ballot the Rev. Samuel Hart, D.D., of Trinity college, Hartford, was elected, and by a rising vote the election was made unanimous. Among the prominent clergy who received votes were the Rev. Drs. Fiske, Carey, Davenport, Roberts, etc. The committee appointed to confer with Dr. Hart consisted of the Rev. Drs. Bliss and Flanders, and Messrs. Cannon and Temple.

Maryland

William Paret, D. D., LL. D., Bishop

BALTIMORE.—During the conventional year, St. Andrew's parish, the Rev. H. Page Dyer, rector, has gained several advantages: 1. The Boarding Home has been incorporated under the title of St. Andrew's Home for young Women and Girls of Baltimore City. It has been remembered in the will of one person already. 2. An additional story has been built to the back building of the home, and improvements made to the first floor. 3. A marble reredos and tabernacle have been erected in the church. The reredos is 11 by 18 feet, of polished white marble, with large provision for adornment with lights and flowers. It is a thank offering for a spiritual blessing. 4. A rood screen of ash, finished in hard oil, has been erected to God's glory by one person. This with the new priest's sacristy, extends across the church, a distance of 60 feet. The cross upon the centre arch is 22 feet above the floor of the nave. 5. An entire re-arrangement and new set of gas fixtures has been provided for the choir, by which the jets are hidden from the nave, and bright light is thrown by means of 12 reflectors upon the altar, tabernacle, and reredos. 6. A room has been prepared in the basement by means of wainscoting, plastering, painting, gas fitting, carpeting, and curtaining, for the meetings of the Guild of the Iron Cross and small instruction classes. 7. The money is in hand for erection of a new galvanized iron cross gilded, 5 ft. high, for front of church, and also for painting front of church. 8. New tin roofs have been put upon the north sacristy and upon the choir room; and the choir room has been newly papered and painted. 8. The debt upon the church has been reduced from $430 to $395. 10. Meetings for men only have been held every Sunday at a lodging house under the auspices of the Guild of the Iron Cross; laymen conducting the devotions and making the address. 11. A dressmaking department has been added to the St. Andrew's Home with hope that it may grow into a "Dressmaker's Home," under the Sisters of Mercy, who conduct the present "Girls' Home."

Southern Ohio

Boyd Vincent, D.D., Bishop

On Sunday morning, June 18th, the sermon to the graduating class of the Ohio Institution for the Education of Deaf-Mutes, was preached by the general missionary, the Rev. A. W. Mann, from the text, "Cause me to know the way wherein I should walk." In the evening, at Christ church, Dayton, Holy Baptism was administered to a former graduate. On Monday, a service was held in St. Mark's deaf-mute mission, St. Paul's church, Cincinnati.

Alabama

Richard H. Wilmer, D.D., LL.D., Bishop
Henry Melville Jackson, D.D., Ass't Bishop

At a recent meeting of the Board of Missions, at Montgomery, the missionary field was divided into 16 stations, each stations including from one to eight congregations; $4,600 was appropriated to the various stations. Some of these points have no clergymen, but all the vacancies will probably be soon supplied by the Bishop.

Eight young men are now being educated for the ministry by the diocese of Alabama. Five are at Sewanee, two at the Virginia Theological Seminary, Alexandria; and one at the General Theological Seminary, New York. A member of St. John's church, Montgomery, has assumed the entire expenses of educating one candidate for the ministry.

Milwaukee

Isaac L. Nicholson, D. D., Bishop

The closing week of the year at the Cathedral Institute began with the exercises of the kindergarten and younger grades in the afternoon, at which the little ones showed in a marked degree the efficiency of the training which they had received. The Longfellow Literary Society entertained its friends with a literary programme on Wednesday evening, June 14th, which was closed by some happy remarks from the Bishop. The commencement proper was held on the following evening, at which an excellent address on culture was delivered by the Rev. Edwin G. Richardson, and a number of prizes were awarded. The school has passed a prosperous year, and will continue under the charge of its present efficient headmaster, Mr. E. F. Priest.

Southern Virginia

Alfred Magill Randolph, D.D., LL. D., Bishop

Among the appointments on the standing committees at the recent convention was that of a colored priest, the Rev. James S. Russell, of Lawrenceville, who was appointed a member of the committee on the State of the Church. Mr. Russell was also appointed archdeacon of the Southern Virginia Convocation.

The Rev. B. F. Lewis, colored deacon, was deposed from the ministry by Bishop Randolph in St. Paul's church, Norfolk, June 6th.

The corner-stone of the new church which is being erected at Cape Charles was laid recently.

Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

The new missions of Hamburg and Orchard Park, which were started a year ago, have recently been placed under the care of two of the deacons admitted to Holy Orders on Trinity Sunday at St. Peter's church, Geneva. The Rev. Henry S. Gatley began work at Hamburg on June 18th, and the Rev. J. W. Atwood began his labors at Orchard Park on the same day. The Rev. A. H. Mellen who was in charge of these missions, has been advanced to priest's orders and has left the diocese to take work in the island of Cuba in September. Meanwhile he is in New York studying Spanish preparatory to his new work.

Trinity church, Lancaster, the Rev. H. B. Jefferson, rector, was consecrated June 6th by Bishop Coxe, who also preached the consecration sermon and confirmed in the same parish a class of seven persons.

A meeting of the deanery of Buffalo was held in Trinity church, Hamburg, May 31st and June 1st. After Evening Prayer the Bishop preached and confirmed a class of seven persons. At the service the following day the Rev. C. H. Bragdon, dean, was Celebrant, and the Rev. F. Lobdell, D.D., preacher. At the business session a resolution was adopted assigning to the stronger parishes of the deanery the supply of services, lay or clerical, to the weaker parishes and newly organized missions otherwise unprovided for, as well as in places where the Church has not yet been presented. By this means it is hoped for the present to supply the lack of a general missionary. The reports of missionaries at the meeting of the deanery were most encouraging. Progress has been made in all directions, and particularly, three church buildings have been completed and are occupied and a fourth is in process of construction, since the last meeting.

The last of the "Columbian" sermons was preached at St. Paul's, Buffalo, June 22d, by the Rt. Rev. A. C. Garrett, Bishop of Northern Texas. The subject of the sermon was "The Church and Society, the Family, the Nation, the World, the Incarnation, the Common Bond of Humanity." The Bishop argued that the spirit of the age demands religion; and that as the facilities of travel have greatly increased the intercourse of nations, the modes of thought and religious feeling of the people have become familiar even to the unlearned. "Any religion," said the Bishop, "which may aspire to meet the requirements of the age must be able to absorb and assimilate all the forces which direct its movements. It must penetrate all personalities, appealing at once to the cultivated leader of scientific and philosophic thought, and to the unlearned but independent child of toil." The Bishop concluded his sermon with an eloquent appeal in behalf of the children.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

The Bishop, accompanied by his family, has gone to his summer home at Hadley, Mass., to remain until the latter part of September.

St. John's church, Marcellus, Prof. M. I. Hunt, lay-reader in charge, has lately become the recipient of a memorial gift of a brass altar rack of handsome design. Mrs. Lucius Moses, of Syracuse, is the donor, and the gift is in memory of her father, the late Col. John B. Richardson. The altar cross and vases in the same church were also placed by Mrs. Moses about two years ago, in memory of her mother.

The Rev. Jedediah Winslow died at Watertown, Wednesday, June 21, aged 74 years. He leaves one daughter. He was born at Rutland, Vt., March 20, 1819. After receiving an academic education he was ordained deacon by Bishop De Lancey, Dec. 20, 1857, and in 1862, he was ordained priest by the same bishop. He received the degree of A. M. from Hobart College in 1867. During the civil war he was chaplain of the 20th N. Y. Cavalry Regiment. His ministry has been passed in various parishes in this diocese, his last work being done in Christ church, Sackett's Harbor.

The closing exercises of Selwyn Hall, Reading, were held on Friday, June 16th. A meeting of the Board of Trustees was held at 11 A. M., after which a bountiful luncheon was served to the many guests. The public exercise began at 2 P. M. The contest for the prize in declamation was participated in by four cadets, all of whom acquitted themselves most creditably, the prize being won by Sergeant Alfred R. Allen, of Bethlehem, Pa. The same cadet was successful in the excellent and interesting competitive prize drill which followed. The orator of the day was the Rev. Gilbert H. Sterling, of South Bethlehem. The awarding of prizes for excellence during the school year was as follows: "Christ cathedral" prize for deportment, to Alanson Q. Bailey, of Paterson, N. J.; in sacred studies, to Alvin S. C. Perkins, of Philadelphia, Pa.; in Greek, to De Forest Baldwin, of Atlantic City, N. J.; in Latin, to Edward C. Kalbfus, of Harrisburg, Pa.; in mathematics, to Daniel E. Shepp, of Tamaqua, who was also declared to be the head boy for the school year. The exercises of the afternoon closed with an exhibition of company drill and dress parade on the campus.

LACONA.—The new Emmanuel mission church was opened for the services of the church on Tuesday morning, June 6th. In the necessary absence of the Bishop, the dean of the sourth district, the Rev. Philip Nelson Meade, presided, delivered an earnest and forcible address, and celebrated the Holy Communion. The Rev. Daniel Daly is the faithful and devoted deacon in charge. The new building is of wood, of tasteful design, churchly and complete in its appointments and will seat 150 persons. The corner stone was laid May 20, 1892.

SYRACUSE.—The annual reception given by its management to the friends of the institution was held at the Shelter for Unprotected Girls, at 206 Roberts ave., on Saturday afternoon, June 17th, from three to five o'clock, and the good attendance was evidence of the general interest in the good work done. From the secretary's report it appeared that during the year 1892, 52 girls were inmates of the institution; that 23 were received; 18 were discharged, 9 were sent to good homes, 4 were returned to friends, 4 were sent to other institutions, and 1 was adopted, leaving on January 1, 1893, 35 inmates. At present there are 31 girls in the house. The treasurer's report showed the receipts for the past year to have been $2,894.84, and the expenditures $3,922.77. The institution is largely dependent for its support on the gifts of its friends. It is doing a large and successful work.

New York

Henry C. Potter, D.D., LL.D., Bishop

NEW ROCHELLE.—The Brotherhood of St. Andrew held its annual session Sunday, June 18th. About 100 delegates were present, representing chapters from Westchester county and New York city north of the Harlem river. At the afternoon session, the Rev. Dr. Geo. H. McGrew of New York, delivered an address. A conference was held later, at which the Rev. Dr. Henry Y. Satterlee, of Calvary church, New York, spoke on the theme, "What constitutes the brotherhood of man?" A business meeting followed, when Mr. S. S. Illidwood, of Sing Sing, was elected president, Mr. John Hamilton, of New Rochelle, treasurer, and Mr. Geo. Wilson, of Mott Haven, secretary.

PEEKSKILL.—The annual closing exercises of St. Gabriel's School took place on Wednesday, June 14th. A most charming day was ushered in by the alumnæ breakfast, presided over by Miss Coffin (daughter of Surrogate Coffin, of Peekskill). Then followed the closing exercises. The study hall, a very bower of ferns and flowers, was filled with friends from the city and elsewhere. The graduates, one and all, did their parts bravely and well. The musical department, under the direction of Prof. Spech, gave, at intervals, some well-performed selections from the compositions of Rubenstein, Floton, Schushoff, Chopin, and Wagner. The Rev. Wm. Fisher, rector of the parish, addressed the graduates. The Rev. P. Duryea, chaplain of the school, awarded the diplomas to the class of '93. Certainly the surroundings of St. Gabriel's School make it an ideal spot. From the tennis court and many other points on the grounds, lovely views of the Hudson are gained. The whole place has a wild beauty of its own. No wonder that we hear of graduates coming back, from time to time, for a few days' visit to the loved place, and to the Sisters, whose loving care, both in sickness and health, can never be forgotten.

Tennessee

Chas. Todd Quintard, S.T.D., LL.D., Bishop

On Sunday, June 4th, the Bishop visited St. Peter's church, Columbia, and confirmed at night a class of 25. In the morning of the same day, the Rev. Dr. H. R. Howard, of Tullnhoma, preached the Baccalaureate sermon before the graduating class of the Columbia Female Institute. Commencement exercises were held on the three following days. This school is in a most flourishing condition.

Virginia

Francis McN. Whittle, D.D., LL. D., Bishop

At a meeting of the Executive Committee of the Richmond Missionary Society, held in St. James' church, Richmond, on June 7th, a resolution was adopted that a clergyman be employed as a city missionary, and the committee appointed has secured the services of the Rev. C. R. Kuyk, who recently resigned as assistant minister of St. John's church, Richmond.

The commencement exercises of the Theological Seminary of Virginia began June 21th with a meeting of the Alumni Society in the chapel. Among those present were Bishops Whittle, Kinsolving, Dudley, and Peterkin. In the evening the Rev. Walpole Warren, D.D., of New York, delivered the annual address betore the Seminary Missionary Society. On the morning of June 22nd the essays of the graduating class were read, and at 4 in the afternoon, after an address to the class by Bishop Dudley, the diplomas were presented by Bishop Whittle. At 7 o'clock on the morning of June 23rd Morning Prayer was said in the chapel, and at 11 o'clock the ordinations took place. The ordination sermon was preached by the Rev. W. M. Clark, of Fredericksburg. A celebration of the Holy Communion followed. The commencement of the Episcopal High School took place on June 21st. The final examinations occurred June 19th, and on the evening of June 20th the Fairfax and Blackford literary societies held their celebration. The annual address was delivered by State Senator Little, of Fredericksburg.

Pennsylvania

Ozi W. Whitaker, D.D., Bishop

ROCKDALE.—Calvary church celebrated, on Sunday, 25th ult., the 60th anniversary of its foundation. The services were conducted by the Rev. Dr. Fleming James, of the Philadelphia Divinity School, who has been in charge of the parish since the tragical death of the late rector, the Rev. James Walker, who was instantly killed in a railroad accident, Feb. 22nd of the present year. The Rev. Dr. James read the history of the church for the first 50 years, written by the late rector, and which was read by him at the semi-centennial celebration in June, 1883.

UPPER MERION.—The 133rd anniversary of the dedication of Christ church ("Old Swedes"), the Rev. A. A. Marple, rector, was fittingly observed on the 25th ult. The chancel was gracefully draped with Swedish and American flags, and the font covered with flowers and shrubbery. It was on June 25, 1760, that the nave of the present edifice was dedicated by the Rev. Dr. Charles Magnus Wrangel, who had been sent over in 1759, by the Archbishop of Upsala, Sweden, to take charge of this mission, Gloria Dei (the mother church), and St. James', Kingsessing—all these being united under one pastor. Dr. Wrangel returned to Sweden in 1768, to be made court preacher. The Rev. Andrew Goeransen succeeded him, who had for an assistant from 1774, the Rev. Charles Lute, a priest of the Church of England, who used the Book of Common Prayer under the sanction of the Swedish missionary. In January, 1780, the Rev. Matthias Huttgreen took charge of the three churches until 1785, when the King of Sweden appointed the Rev. Nicholas Collin rector. The charter of 1764, granted by the proprietary government (the Penns), was amended and confirmed by the State Legislature in 1787. According to one of its provisions "the congregations of the united churches of Wicaco, Kingsessing, and Upper Merion" met in 1831, after Dr. Collin's death, to establish rules for the election of a rector, and on Dec. 5th of that year, each congregation met in its respective church, and elected the Rev. Jehu Curtis Clay, D. D., a priest of our Church, as rector, Wicaco and Upper Merion unanimously, and Kingsessing with but one dissenting vote. The union of the three churches lasted until 1843, when each became an independent parish. Christ church, Upper Merion, was altered and much improved in 1837, when two galleries were removed, two transepts, and a tower and belfry added. It is stated that when the American army were in winter quarters at Valley Forge, Gen. Washington and "Mad" Anthony Wayne were frequent worshippers in this church. Nearly a century after, on Sunday, July 9, 1876, Prince Oscar of Sweden, with a large retinue of followers connected with the Swedish government, formally visited the old church.

St. Luke's Hospital, Chicago

The following tribute to one of our institutions, by an expert of international reputation, will be read with interest:

Henry C. Burdett, Esq., of England, at the Congress of Charities, etc., hospital section, said: "If you go through St. Luke's Hospital, Chicago, as I did and examine the books as I did, you will find that while the receipts from paying patients have gone up, the receipts from churches have steadily gone down. Now I venture to say, (I speak quite freely and frankly), that that is a point and a fact which the people of Chicago should take very closely to heart. It is a condition that is not worthy of the intelligence of a great city; because I have gone most carefully into the system presented at St. Luke's Hospital, and I find that every poor man is taken in freely, and that every other man is allowed to come in and pay what he can. This is the system in vogue at St. Luke's; I have personally verified it; and I spent some two hours in going into it yesterday, and I declare it is one of the best systems that a hospital can be conducted on, and I believe it is the only safe system and satisfactory way in which you can conduct a hospital. Now it this is so, what can we say to the churches of the city, who positively every year, as this system is being improved, show less and less interest. It is a fearful, a most terrible thing, and I do really hope that the newspapers of Chicago, which I find very interesting reading, from their lightness, will have a serious turn to-morrow morning, and that at any rate one editor in the city will find, say, six lines which he can spare to this question in the leading column, considering its interest, its importance, and its worth. I am afraid there is no reporter present, but I know by past experience in Chicago that even walls have ears; there is an editorial ear in some wall here, and I hope it will take this seriously to heart. "I notice they take great credit for exposing rogues, let them take credit for one day exposing the fact that St. Luke's Hospital, situated in one of the poorest districts of the city, is doing a glorious work in the best possible way, and the Church people of Chicago are every year turning their back more and more upon it! Shame! Let not this be continued.

The Living Church

Chicago, July 8, 1893

Rev. C. W. Leffingwell, Editor

SANGUINE CHURCHMEN in Massachusetts have been assuring us from time to time that Unitarianism is a diminishing quantity. In particular it has been insisted that the influences which have predominated in the Church of that region of late years have proved so fascinating that if left to work unchecked for a while longer they would probably run Unitarianism off the field. Old-fashioned Churchmen, it is true, have sometimes feared that the process was more likely to tone the Church down than to tone Unitarianism up. But such doubts have been received with scant patience. Now comes the annual meeting of the Unitarian Association in Boston, giving out the positive assertion that Unitarians have never multiplied so fast as in the last ten years. It is a rather disastrous outcome of a minimizing policy, if it is found in the end to have resulted in a feebler grasp upon distinctive truth within the body, while at the same time no perceptible impression has been made upon the system it was desired to conciliate. Not in this way has any victory of truth been won in days gone by. The growth of the Church is always surest and strongest when she makes the plainest proclamation of her faith and stands most firmly by her principles. He that is most sure of himself, makes others most sure of him.

THAT Unitarians are by no means disposed to come to terms with such a body as the Episcopal Church; that, in spite of professed liberalism and creedlessness, their attitude is as narrowly sectarian in this direction as any of the more strictly defined bodies; that while they are willing to take all that our broadest brethren will grant them they will concede nothing in return, are points which have received fresh illustration in the events of the recent class-day at Harvard. It seems that the senior class, enjoying the privilege of selecting its own officers and speakers for that occasion, had chosen Dean Lawrence, Bishop-elect of Massachusetts, to conduct the devotional exercises, and Dr. Rainsford of New York, to preach the sermon. At this it is alleged, the university authorities took such umbrage as to omit some of the usual amenities of the day, and even to treat the clergymen from abroad with a marked absence of courtesy. As represented in the daily press the result was to produce a most unedifying feeling in the graduating class which regarded itself as slighted in the person of its distinguished guests. The matter may have been exaggerated, but it appears evident that there was a change in the attitude of the authorities as compared with former years, and that it is not easy to reconcile their conduct with the assumption of any specially favorable feeling toward the Episcopal Church.

Papal Infallibility Illustrated

The Papacy is showing itself a great success as an oracle just now. The oracular responses of old times in Greece were famous for nothing so much as their ambiguity. It was always discovered when their apparent meaning had been taken as a guide and had proved disastrous, that there was another meaning which ought to have been taken. If a question proposed to the oracle represented a controversy between two factions, oracular wisdom framed an answer which might satisfy both sides. But when we are assured that Papal infallibility is the great specific for religious controversy, that in cases of doubt we have but to refer them to this grand central tribunal to receive a perfect solution, it is just a little disappointing to discover that the reply of Infallibility leaves the whole question where it was before, and endeavors, by the use of fine sounding but ambiguous phrases, smacking strongly of the devious ways of worldly diplomacy, to make both factions believe that the answer has been in their favor.

The latest instance is afforded by the letter of his Holiness to the Roman hierarchy in the United States, treating of the school question and the mission of Monseigneur Satolli. The synod of Baltimore in 1884, laid down a programme which seemed quite free from ambiguity, and a logical outcome of the principles laid down. It was intensely practical if not practicable. It was a root and branch method. It laid upon every parish priest the obligation of establishing and maintaining a parochial school, and threatened with the ban of excommunication those of the laity who continued to send their children to the public schools. This at least was what the Baltimore platform seemed to mean, and what it was taken to mean by those who framed it. There was renewed activity in all directions, many new schools were opened, much friction ensued between people and priests, priests and bishops. Then came the plan of Archbishop Ireland and his friends. This is too recent and too well known to our readers to need description. It is enough to say that it seemed to many of the bishops to be directly in the teeth of the decrees of Baltimore upon which they had been acting in good faith for several years. Certainly much of the energy expended upon school building, and many dissensions, might have been spared if the Ireland policy had been pursued from the first. The Papal ablegate at a meeting of archbishops in New York last fall, forced an endorsement of this policy, and appeared to have cut loose entirely from the action at Baltimore. But now comes the Papal letter, and gravely assures the faithful that two irreconcilable propositions are in perfect harmony with each other, and henceforth it only remains that they shall be good and not quarrel. Nevertheless it is perfectly clear to every impartial observer that it is the liberal party which has the practical victory, and that, aided by the Papal representative whose course has now been fully endorsed, Cardinal Gibbons, Archbishop Ireland, and their friends, will be allowed to carry forward their American programme without further conflict.

An Imaginary Error.

Our fellow-laborer in the cause of evangelical truth challenges us to publish in our columns a long extract from the present Bishop of Sodor and Man's sermon with which it seeks to edify its readers. We should be perfectly willing to comply with our neighbor's wish, and indeed glad to do so, if we believed that the assumption upon which the whole passage is based, was true.

His lordship of the island diocese in England and our friends of *The Southern Churchman* are fighting, so far as any in our Church are concerned, an imaginary error. We have never yet met with any one in our communion, who held or taught that the Sacrifice upon the cross was repeated at the altar. Nothing could be more explicit than the words of our office: "Who made there (upon the cross) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, etc."

The Catholic Church teaches, as many understand, that in the sacrament of the altar this full, perfect and sufficient Sacrifice is presented on earth, in and through the consecrated elements, to the Eternal Father, and applied to the benefit of the faithful in the reception. Christ ever liveth in heaven to intercede for us, and He pleads as "the Lamb of God slain from the foundation of the world," His sacrifice and death upon the cross. On earth He gives us His Body broken and His Blood shed upon the cross, as our oblation to offer with great gladness, and our atonement in reception to wash away our sins.

It is claimed that our office cannot be satisfied as to its meaning with any doctrine short of this, and breaks down utterly under the teaching of Zwingle or Calvin. Let any one who pleases try the experiment, and read the Communion office on the theory that Christ is really absent from the sacrament, or only present, if at all, as He is in the assembly of the faithful.

Our good Bishop in England and our equally excellent friends in this country are warring against a foe who does not exist, so far as we know, except in their own imaginations. Surely, we have enough errors on all hands to overcome, without manufacturing them. "Once for all," we say as heartily and sincerely as do the Bishop of Sodor and Man and *The Southern Churchman*.

It is encouraging to note, from time to time, how nearly we are agreed upon evangelical principles, even if we differ in some important matters. And now, will not *The Southern Churchman* unite with us in maintaining, that when men find themselves in absolute disagreement with the fundamental principles of the system to which they belong, that it is their duty to withdraw from their position and step down and out? Truth ought to be honored at any cost however great. Pledges, promises, oaths, ought to mean something.

Theosophy

ADDRESS BY THE REV. D. W RHODES, D.D., AT THE CHURCH OF OUR SAVIOUR, CINCINNATI, APRIL 23, 1893.

I

The recoil from excessive materialism is to excessive supernaturalism. The last half century has been one of extraordinary strides in those branches of science which have to do with matter and its laws and the result has been that something of contempt has been felt and expressed for any so-called science which does not proceed upon the same methods and deal with the same substances.

The human mind has been almost imperceptibly influenced to doubt or despise spiritual powers and religious beliefs, and the natural consequence has been a revulsion of feeling and the intense and abiding thirst of the soul for the unseen and immortal has manifested itself in the rise of gross forms of supernaturalism, even more offensive than the gross materialism against which they protest.

Spiritualism has been rampant and men who cannot believe the simple and beautiful miracles of the New Testament are persuaded by the chattering of dismal ghosts in dark cabinets.

Mind cure and faith cure and perfectionist lunacy have attracted the attention of a bewildered world and at the close of the century a new form of the same insanity has crept into sight under the name of theosophy.

Some may think so lightly of the importance or danger of this craze as to wonder why it should be noticed, but there are reasons for doing so.

Recently we read of a young man committing suicide with the statement of his motive that he was dissatisfied with his present life and wanted the opportunity of a new and better re-incarnation. Young people, and old people who ought to know better, have been deluded into the loss of all faith and Christian effort, and talk the shibboleth and nonsense of this theosophy with a calm conviction that they have attained absolute truth.

When we come to the study of this new teaching we find first a system of semi-religious belief or dogma, and next a mass of phenomena or wonders to support it and give it proper credentials.

Consider these in their order; what is the fundamental teaching of theosophy, that which is to take the place of the Apostles' Creed?

In the books of Madame Blavatsky, of whom we shall have to say more under our second head, the high priestess and founder of theosophy, we find our answer. In the "Key to Theosophy" she tells us that the object of the Theosophical Society is "(1) To form the nucleus of a universal brotherhood of humanity without distinction of race, color or creed. (2) To promote the study of Aryan and other scriptures of the world's religion and

sciences and to vindicate the importance of old Asiatic literature, namely of the Brahminical, Buddhist, and Zoroastan philosophies, (3) To investigate the hidden mysteries of nature under every aspect possible, and the psychic and spiritual powers latent in man especially."

Upon this statement of the *raison d'etre* of the society, it might be enough to say that after twenty years of life the society has not moved forward one step toward the accomplishment of its object. Instead of leading up toward a universal brotherhood of humanity, its career has been marked by more internal dissent, vituperation, and secession, than any other. The sanguine disciples who have come in are at war with the early disciples who have gone out. Charges of fraud and forgery, of chicanery and lust, of conspiracies and plots, fill their literature and animate their councils. The dream of a universal brotherhood of humanity has melted away before the hard fact that even the few cannot dwell together in peace.

(2) After twenty years of life the second object of the society's existence seems equally remote. While scholars have been delving into the secrets of old Aryan life and Max Muller and his followers have been giving the world a translation of the scriptures of these ancient people, not a member of the Theosophical Society has even learned the Aryan alphabet or given any new light upon the literature or religions of the past.

(3) As to the third object, we shall know better whether any step has been taken toward a better knowledge of the mysteries of nature and man, when we come to understand the teachings and convictions and phenomena of this society.

So far as it is a religion at all, it is a faint and blurred image of Buddhism. The dreary pessimism of that Asiatic philosophy runs through its teachings. Ask the theosophist about God: What can you tell me about Him to give me more comfort and help and faith, than I have been able to get from Jesus Christ? and you can read his answer here in Mad. Blavatsky: "We reject the idea of a personal God. We believe in a universal Divine Principle, the root of all from which all proceeds, and within which all shall be absorbed at the end of the great cycle of Being. We leave it to the hymn makers to call the visible sky or heaven, God's throne, and our earth of mud, His footstool. Our Deity is neither in a paradise, nor in a particular tree, building, or mountain. It is everywhere, in every atom of the visible as of the invisible Cosmos; in, over, and around every invisible atom and divisible molecule. For it is the mysterious power of evolution and involution, the omnipresent, omnipotent, and even omniscient creature potentially. Our Absolute does not think, nor does it exist. It is a sphere without circumference."

Contrast with these words, so meaningless, so contradictory, the simple petition, "Our Father which art in heaven," and you get a conception of the virility, the definiteness, the sonorous swell of the Christian faith. "I believe in God the Father Almighty, maker of heaven and earth." Whether it be true or false, at least it is clear. The molders of the Christian creed were not men who had been to a feast of languages and picked up the scraps. They knew what they believed, and said it in plain words. Indeed, any religion, which is to be universal, must know how to tell the truth so that the common people can grasp it and live upon it. If theosophy cannot tell us any better about God, than that He is a potentiality that does not exist and an omniscient who does not think, it cannot have a great mission outside the insane asylums.

Of course, prayer is worse than useless. "Being a well occupied people, we can hardly afford to lose time in addressing prayers to a pure abstraction." But nevertheless we may pray to ourself, for "in one sense the inner man is the only God we can have cognizance of."

And what of man? What does theosophy answer to us about ourselves, what and whence and whither? Why only the same dreary struggle through meaningless phrases to meaningless conclusions? Has man an immortal soul? No. "Soul is a word used by the ignorant to express a false idea. If everything is subject to change, then man is included, and every material part of him must change. That which is subject to change is not permanent, so there can be no immortal survival of a changeful thing." That seems clear; there is nothing that survives the grave.

But theosophy cannot rest except in contradictions, and so we must also believe that after death there is a re-incarnation, not for the soul that does not survive, but of the "individual or divine ego." The soul cannot be immortal, because being a part of changing man, it is itself not permanent, but the "individual ego," whatever that is, which is to be ever passing through endless changes of re-incarnation, survives and cannot be destroyed. Does it seem harsh to characterize such juggling with the great question that agitates all our hearts, the question of Job: "If a man die shall he live again," with fierce denunciation? Whatever may be thought of the answer itself, no man doubts that Christianity gives an answer to this question, gives it firmly, clearly, passionately. "The body shall return to the earth, and the spirit unto God who gave it." Hear the Easter echoes that grow forever and forever, "Now is Christ risen from the dead and become the first fruits of them that sleep." "I go to prepare a place for you, that where I am, there may ye be also." "I believe in the resurrection of the body and the life everlasting. Amen."

In the shadowy world of the theosophist, God is a shadow, man is a shadow, moral duty a fitful and changeful dream. A remorseless law of retribution, called *karma*, alone is permanent. Re-incarnation, which has no evidence to support it, which cannot be assumed from any lingering memory of a former period of life, nor from any intuitive hope that it must be true, is even at its best only a progress downward, not upward. For theosophy teaches that every life ends weaker and more stained than it began, and it is difficult to find the renovating and uplifting factor which gradually exalts and purifies the being. Christianity finds it in the power, and grace, and example of our Saviour, who has become for us both a Sacrifice for sin and also an example of godly life. The inspiration of that divine life becomes in us the hope of glory, and therefore is He called Jesus because He saves His people from their sins. But where in the theosophical system is the arresting force that catches the soul on its downward plunge, and gives it the uplifting tendency towards Nirvana? It is nowhere. An iron law, remorseless as Fate, nay, Fate itself in its sternest form, sweeps all life down to complete moral depravity. Re-incarnation is not another and possibly happier experience. It is only to begin again the same old race, but handicapped with the failure, and mistakes, and wrongs of every former life.

(To be continued.)

Letters to the Editor

ST. MATT. XXIII: 9

To the Editor of The Living Church

In view of the recent discussions in your columns as to the prohibition in St. Matthew xxiii: 9, will you permit me to remind you of the often received interpretation of the verse? I was taught that the words were probably addressed to the Apostles as such, and consequently to their successors, the bishops of the Church throughout all time; and that the admonition is supposed to warn against the raising of any one of the apostolic company to absolute supremacy—an admonition especially disregarded by those bishops who advocate the supremacy of the Bishop of Rome, even going so far as to call him Papa, *i. e.*, Pope, *i. e.*, Father.

L.

ATTENTION TO THE RUBRICS

To the Editor of The Living Church

We hear a great deal of late about the necessity of absolute conformity to the rubrics in all things pertaining to the services of the Church, and are told that since the adoption of the new Prayer Book there is no longer an excuse for any failure in this respect. But there is one rubric which seems to me very plain and definite, and yet is apparently ignored in most of our parishes.

In the Communion service immediately after the Creed it is directed: "Then the minister shall declare unto the people what holy days or fasting days are in the week following to be observed" and the table of Feasts and Fasts in the front of the Prayer Book expressly includes among the days of fasting "all Fridays in the year except Christmas Day." And yet it is a rare thing to hear from our chancels the weekly announcement "Friday is a fasting day," although I think no one will claim that the observance of the Friday fast is so general in our branch of the Catholic Church as to render this frequent reminder entirely unnecessary. Whatever may be the opinion on this point, the rubric seems explicit, and I should be glad to know on what authority it is so generally ignored.

CATHOLIC.

THE MASSES SUNG AT OLD TRINITY

To the Editor of The Living Church

Although it is rather late in the day, will you allow me a few lines in which to reply to the article under "Choir and Study," in the issue of May 27th, which speaks of the music in Trinity church, New York. My attention has just been called to the article, or I would have written before. I have been a member of Trinity choir for the better part of four years (having just resigned), and therefore have some idea of what has been sung there recently.

Your musical editor appears to be greatly enamored of the English cathedral music—and there is no denying that much of it is fine—but why should he speak so slightingly of the accomplished organist of Trinity, Dr. Messiter, who has done more, without doubt, to introduce and make popular the English school of Church music in the American Church than any other organist who ever lived in this country. If your musical critic would take the pains to carefully examine the service lists of Trinity church, he would see that most of the music sung is of the English cathedral school. As a case in point, I might mention this month's list. If I remember correctly, one of Gounod's masses and an anthem by Spohr are the only numbers that are not by English composers.

It is true that on the great feasts the Communion service or Mass is usually sung to the music of a Continental composer. The reason is not far to seek. The choir sings the best of the English cathedral services on ordinary days. Is it not right that the sacrifice of praise and thanksgiving on the great feasts should be as beautiful and as elaborate as possible? Well then, if Dr. Messiter cannot find among the works of the English composers music fine enough to suit the occasion, what possible objection can there be to his using some of the masterpieces of the great Continental composers? I cannot agree with the statement that "these Roman Masses, for the most part are composed without the least conception or regard as to the religious meaning of the Latin text." In some instances it is true enough, but not in the majority of cases; at least that has been my experience. Almost the same charge could be brought against some of the English services, especially the older ones. Your musical critic was certainly misinformed when he spoke of the Masses being "awkwardly adapted by crude and most unsatisfactory translations to the text of the Anglican ritual." Here is another reflection upon Dr. Messiter.

With hardly an exception, every Continental Mass sung at Trinity has been adapted and arranged by Dr. Messiter himself, and the skill and smoothness with which he has done the work is not only deserving of the highest praise, but is truly remarkable. I have examined a number of published adaptations of the same Masses, and they are much inferior to his.

What would your critic have us do? Give up those splendid Masses, many of them masterpieces, and sing nothing but the comparatively plain and uninteresting cathedral services? I suppose so. I guess, however, that Trinity church can trust to its scholarly choirmaster, with his forty years' experience as a Church organist, to select suitable music for the proper observance of the feasts, great and small.

ALEXANDER W. GAY.

New York, June 19, 1893.

[The editor of Choir and Study meant no reflection upon Dr. Messiter as a musician or a man. He criticised the tendency which our correspondent above admits, to substitute Roman for Anglican Mass music at the great feasts. This is a subject upon which "doctors may differ" without disrespect. ED. L. C.]

Personal Mention

The address of the Rev. T. Gardiner Littell, D.D., and the Rev. John S. Littell, is Oxford, England, for one year.

The Rev. William R. Savage, rector of Christ church, Tazewell, S. Va., has accepted a call to be assistant minister of St. Paul's church, Petersburg. He entered upon his duties July 1 st.

The Rev. William A. R. Goodwyn, who was recently ordained deacon at the Theological Seminary, Alexandria, S. Va., has been assigned by Bishop Randolph to the charge of St. John's church, Petersburg, at the request of the vestry of that church. He succeeds his uncle who has accepted a call to St. John's church, Richmond.

The address of the Rev. E. C. Alcorn is changed from Westmoreland, N. Y., to 31 Chatham st., Utica, N. Y.

The Rev. G. J. Fercken, of Portland, Oregon, has received the honorary degree of Doctor of Divinity from the New Windsor College of Maryland.

The Rev. Dr. Lewis DeLew, formerly of Yreka, diocese of Northern California, has accepted the rectorship of St. Luke's church, Woodland, Cal. Address accordingly.

The address of the Rev. A. J. Tardy is 516 West Broadway, Louisville, Ky.

The Rev. Robert C. Wall, rector of St. Peter's church, Hillsdale, Mich., has accepted a call to the rectorship of Grace church, Mount Clemens, and commences duty in his new charge July 16th.

The Rev. Edward H. Coley has become senior assistant at St. John's parish, Stamford, Conn., and should be addressed accordingly.

The Rev. Chas. Henry Arndt, A.M., has resigned the position as assistant in Christ church, Germantown, Phila., to take effect September 1st.

The Rev. Dr. A. Beatty has accepted the charge of St. Matthew's church, Newton, Kansas. Address accordingly.

The Rev. Ernest de Beaumont has removed from 209 West 40th st. to 633 Amsterdam ave. and 91st street, New York city.

At the commencement of Richmond College, Va., the honorary degree of Doctor of Divinity was conferred on the Rev. Hartley Carmichael, rector of St. Paul's church, Richmond.

The Rev. Wm. Lawrence, D.D., Bishop-elect of Massachusetts, has received the honorary degree of Doctor in Divinity, from Harvard University.

The Rev. Prof. Henry S. Nash, of Cambridge, Mass., has received from Trinity College the honorary degree of D.D.

The Rt. Rev. John McKim, D.D., Bishop of Yeddo, has received the degree of D.D., from Trinity College.

The Rev. W. C. McCracken has entered upon his duties as rector of St. Mary's church, Tower, Minn.

The Rev. John B. Simpson has accepted the charge of Grace church, Council Bluffs, Iowa.

The Rev. Harold Morse has accepted the rectorship of St. Paul's church, East Toledo, Ohio, and entered upon his duties.

The Rev. Henry Tarrant, has entered upon his duties as rector of the church of the Atonement, Westfield, Mass.

The Rev. F. E. Badger has resigned the rectorship of Trinity church, Greeley, Col.

The Rev. Daniel I. Odell has become the rector of the church of the Annunciation, 12th and Diamond sts., Philadelphia, Pa., and may be addressed at that locality.

The Rev. John A. Harris, who is just recovering from a six weeks' illness, has gone for a few weeks to Asheville, N. C., for change and rest.

The Rev. V. Marshall Law, M. Sc., M. D., dean and rector of St. Paul's parish, Walla Walla, Wash , sails for Japan on steamer "China" from San Francisco July 3rd, and expects to return in time for the Missionary Council in San Francisco in October.

The Rev. W. A. Guerry, rector of St. John's church, Florence, S. C., has been elected rector of Trinity church, Columbia, to succeed Dr. Ellison Capers, elected to the episcopate.

The Rev. R. A. Goodwyn, late rector of St. John's church, Petersburg, and principal of the Payne Divinity School, Petersburg, Va., has accepted a call to the rectorship of St. John's church, Richmond, Va., to fill the vacancy caused by the resignation of the Rev. Lewis W. Burton. Mr. Goodwyn will enter upon his duties Sept. 15th.

The Rev. J. Harry Chesley, having become rector of Trinity church, Tiffin, Ohio, desires his mail to be directed accordingly.

The Rev. W. C. Winslow while in Chicago (July 8—22, or later), to attend the Congresses officially and otherwise, may be addressed at the Bay State Hotel, Stony Island Avenue.

Ordinations

On the feast of St. Barnabas, June 11th, 1893, in St. Paul's church, Rantoul, Ill., by the Bishop of Springfield, Mr. Thomas Bennington Barlow, B. A., to the diaconate. The sermon was preached by the Rev. John Chanler White, who also presented the candidate.

On Trinity Sunday the Rev R. M. W. Black was ordained priest in St. Luke's cathedral, Atlanta, Ga., by Bishop Nelson. The candidate was presented by the priest in charge, Dean Barrett, and the sermon on "The relation of the Episcopate to the other Orders of the Ministry," was delivered by the Rev. A. W. Knight, rector of St Andrew's church, Jacksonville, Fla., and rector-elect of St. Philip's church, Atlanta.

On Tuesday morning, June 27th, in Christ church, Raleigh, N. C., Mr. J. D. Miller, of Kingston, was ordained deacon. Forty of the clergy were in procession, Bishop Lyman at their head, preceded by the Rev. Charles Quinn, his chaplain, bearing the pastoral staff. Bishop Lyman preached, and after the ordination the Holy Communion was celebrated.

On the morning of St. John Baptist's day, in St. James' church, Detroit, Mich., Bishop Davies ordained to the diaconate Mr. Ernest Pressy, of the Cambridge Divinity School. At the same service the Rev. Lea Kelk-Wilson, deacon of St. Paul's church, Detroit, was advanced to the priesthood. The sermon was preached by the Rev. P. T. Rowe from the text, "My grace is sufficient for thee." Mr. Kelk-Nelson was presented by the Rev. Mr. Rowe, and Mr. Pressy by the Rev. R. W. Clark, D.D. Mr. Pressy will take charge, temporarily, of the church at Algonac, Mich., but intends eventually to go to Japan.

June 23rd, in the chapel of the Theological Seminary, near Alexandria, Va., the following were ordained priests: Rev. Messrs. John B. Gibble, Milton A. Kroft, J. R. Ellis, and J. F. Ribble; to the diaconate, W. S. O'Meara, Charles B. Sparks, Henry Wingate, John S. Lightburn, F. G. Ribble, W. A. R. Goodwyn, Thomas P. Baker, Charles H. Lee, Jr., Thomas D. Lewis, A. K. Fenton, A. C. Thompson, and David F. Ward.

On Sunday, June 18th, Mr. William Hamilton Stewart was ordained to the diaconate in Christ church, Richmond, Va., by Bishop Whittle. The candidate was presented by the rector of Christ church, the Rev. Preston Nash, who also preached the sermon. Mr. Stewart was born in Dublin, Ireland. He has been pursuing his studies for the past year in Richmond, having resigned a position on the New York Central Railroad to enter the ministry.

On Sunday, June 25th, in the church of the Holy Spirit, Gambier, the following were ordained to the diaconate: Townsend Russell, of Lima, Lee H. Young, of Gambier, W. H. G. Lewis, of Cleveland, and Alfred L. Moore, of Bellefontaine; to the priesthood: the Rev. Orville E. Watson, of Trinity cathedral, the Rev. Allan Burleson, of Gambier, the Rev. W. Rix Atwood, of Bellevue, and the Rev. Owen J. Davies, of Trinity cathedral, Cleveland. All these, except the Rev. Mr. Atwood, graduated at Bexley Hall. The Rev. Mr. Hawthorn goes to Philadelphia for the summer; the Rev. Mr. Burleson is to take charge of the military school, San Antonio, Texas; the Rev. Mr. Atwood is to be rector at Bellevue, Ohio; the Rev. Mr. Lewis will be assistant of the Rev. Charles Scadding, Trinity church, Toledo, Ohio; the Rev. Mr. Moore, assistant of the Rev. Dr. Hollister, of St. Paul's, Akron; the Rev. Mr. Russell goes to Bradford, Pa., for the next ten months; the Rev. Mr. Watson becomes canon of Trinity cathedral; the Rev. Canon Davies will go to Philadelphia as assistant of the Rev. Dr. Bodine, rector of the church of Our Saviour.

On Wednesday, June 21st, the Rev. Olof A. Toffteen was ordained to the priesthood at Grace church, Galesburg, by the Bishop of Quincy. The candidate was presented by the Rev. Charles R. Hodge, rector of Grace church, who was also the preacher for the occasion, the sermon being on "The Responsibility of the Priesthood," from Ezekiel xxxiii: 7. The Rev. H. Lindskog, rector of St. Ansgarius' church, Chicago, was also present, and briefly addressed the Swedish portion of the congregation in their own tongue. Both priests joined with the Bishop in the imposition of hands. The music was Eyre in E flat, by the vested choir of Grace church. Mr. Toffteen is engaged in the Swedish work in Minneapolis, and will be transferred to that diocese. He was formerly pastor of an independent or "Free" Lutheran congregation near Galesburg, and brings into the ministry of the Church peculiarly fine gifts for the work to which he is called. The ordination was an occasion of great interest to the Swedish people of Galesburg, where the candidate is well known and highly esteemed.

Official

ST. ANN'S church, West 18th st., near Fifth ave., New York, the Rev. Edward H. Krans, rector, is open for services daily at 9 and 5, when a clergyman will always be found at the church. The seats at all the Sunday services are free.

A CAUTION

A man calling himself Arthur H. Millspaugh has received money from several Eastern clergymen as a brother of mine. He is a deceiver.

FRANK R. MILLSPAUGH,
St. Paul's church, Minneapolis.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Died

HASKINS.—On Sunday, June 25th, David Buel Haskins, only son of the Rev. S. M. Haskins, D.D., in the 42nd year of his age.

SWEET.—Entered into rest at his home in Waynesville, Warren county, Ohio, June 11, 1893, Mr. James Drew Sweet, in his 55th year. Mr. Sweet was the prime mover in the organization of St. Mary's mission, Waynesville, and for 24 years has been its most faithful and ardent supporter. "Blessed are the dead who die in the Lord, for they rest from their labors."

TAYLOR.—Entered into Paradise on Friday, June 30th, Horace Elisha, aged 4 years and 5 months, second son of the Rev. Dr. Frederick W. and Co. a Kingsley Taylor, of Springfield, Ill.

Obituary

At a special meeting of the vestry of St. Paul's church, Marquette, Mich., held on Wednesday, June 21, 1893, the following resolutions were unanimously adopted:

WHEREAS, We have lately learned with deep sorrow of the death of our former rector, the Rev. Edward R. Bishop, therefore

Resolved, by the vestry of St. Paul's church, that in behalf of ourselves as well as the whole parish, we tender our sincere sympathy to his widow and children in their great bereavement, in whom they have lost a kind husband and father, and the Church one of its most efficient workers.

Resolved, that we desire to, and do hereby, place on record our high appreciation of his worth, as a citizen, neighbor, and pastor. Always zealous in good works, he was eminently active and energetic in parish work, and in building up and extending the Redeemer's kingdom. He was appalled by no difficulties, and discouraged by no obstacles. These to him but served as incentives to more vigorous action.

Called to the rectorship of this parish at a time when, burdened with a load of debt that was overwhelming, we were about ready to give up the attempt to save our beautiful church, he applied himself at once to the work of clearing the parish of debt, with an abiding faith, an unfaltering determination, that seemed to inspire us with new life, and paused not or swerved for a moment from the task, until we were able to consecrate our church edifice to God's service, free from all indebtedness. We owe it to his efforts that we now own the church wherein we worship.

Resolved, that a copy of these resolutions be engrossed and forwarded to the family of our late esteemed friend and revered pastor.

G. MOTT WILLIAMS, rector.
W. J. STEVENS, secretary.

Appeals

AN APPEAL.

St. John's Mission, Galesburg, Illinois, is a Swedish work. It comprises a congregation containing some three hundred communicants who applied to the last convention of the diocese of Quincy for admission to our communion. The importance of this move, not only to our Swedish brethren themselves, but to the Church at large, cannot be over-estimated. The Bishop has appointed Mr. Alfred Kalin (a candidate for orders, formerly a Swedish Methodist minister,) as lay reader for this mission, and he is managing its affairs in a capable manner. This is the beginning of a great work among our Swedish brethren, of whom there is a vast number in this vicinity.

Some time ago this congregation (before coming into the Church,) began the erection of a stately brick edifice, to seat 1,200 people. The walls are up, but the roof is not on. The basement has been partly fitted up, and is used for services. This congregation is by no means wealthy, and they looked for help from citizens of this place; but inside of a year, two of the principal houses of worship here were destroyed by fire, the members and friends of whom are exerting themselves to rebuild, so that contributions from this source are materially diminished.

The members of the mission have had an idea of selling their lot and unfinished building, but it would be better to go on and finish the work if it can be done. The Bishop has appointed me priest-in-charge of the mission, and after a careful investigation of its affairs, I have concluded to make this appeal to the Church at large in their behalf. They need help; $5,000, at least, are needed at once to roof and floor the building during the fine weather, and prepare it for use in the simplest shape. Contributions can be sent to me, or to Mr. Alfred Kalin.

CHARLES R. HODGE,
Dean of Galesburg.

Galesburg, Ill., June 16, 1893.

I confirm the statement made by Dean Hodge in the above appeal, and I am, with him, convinced of the great importance of giving aid to this movement of the Swedes in the vicinity, toward the Church. I assure benevolent Churchmen, to whom the application comes, that their contributions will assist in securing presently positive advantage to the cause of our Church, and in the near future, results of vast extent in this diocese and among the Swedish population of the West.

ALEXANDER BURGESS,
Bishop of Quincy.

THE GENERAL BOARD OF MISSIONS

Legal title (for use in making wills); The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.

Domestic missions in eighteen missionary jurisdictions and thirty-five dioceses, including missions to Indians and colored people.

Foreign missions in China, Japan Africa, Greece, and Haiti.

Salaries of twenty bishops; stipends of 1200 missionaries, besides support of schools, hospitals, and orphanages, require many gifts large and small. Do not forget these workers and these charities. Heroic giving to support heroic work is a privilege and honor, as is the calling to forsake home and go forth to hardship and peril.

The fiscal year closes August 31. Remittances should be sent to MR. GEORGE BLISS, treasurer, 22 Bible House, New York.

BISHOP MEDLEY MEMORIAL,
DIOCESE OF FREDERICTON, NEW BRUNSWICK

It is purposed to commemorate the life and labors of the late John Medley, D. D., first Bishop of Fredericton and Metropolitan of Canada, by erecting a monument in the cathedral which he built, and by establishing a mission canonry in connection with his cathedral, to be known as "The Bishop Medley Memorial Canonry." The amount required for these two purposes is at least $25,000.

The committee to whom the work is entrusted feel that there are many friends of the late Bishop outside of his diocese, who from regard to his memory, and interest in the work of the Church in New Brunswick, will be disposed to assist in raising the amount above mentioned, and to these they would appeal for help.

Subscriptions large or small, will be received by the treasurers at St. John, N. B. Subscriptions to the monument may be paid at any time prior to July, 1894, and those to the canonry may be spread over three years.

St. John, N. B., Canada, June 15, 1893.

H. TULLY FREDERICTON,
Chairman of Committee.
S. L. TILLEY, C. B., K. C. M. G.
GEORGE A. SCHOFIELD,
Treasurers.
J. ROY CAMPBELL,
Secretary.

Church and Parish

WANTED, a teacher of French in a Church school for girls, one whose native language is French, and has had experience in teaching. Term opens in September. Address "RECTOR," this office, with references and needful information.

SUNDAY SUPPLY, during July, in or near Chicago, can be had by addressing "PRIEST," office of THE LIVING CHURCH.

WANTED.—A competent organist and choirmaster. Address stating terms and references, St. Mark's Rectory, Salt Lake City, Utah.

WANTED.—A first-class farmer, married, desiring to move to California in the fall, can hear of a good opening on an orange ranch near Los Angeles. Good home and wages paid while learning the business of orange and lemon culture. Address "FULLERTON," this office.

A PRIEST (professor) wishes parish work during July and August. Address "PROFESSOR," LIVING CHURCH Office.

For Sale

TRINITY SCHOOL, Tivoli-on-the-Hudson, for sale! A rare chance for any one wishing a thoroughly equipped first-class school property. Liberal terms to any one wishing to continue it as a Church school. Beautifully and healthfully situated for a summer boarding house. Apply to the rector the Rev. JAMES STARR CLARK, D. D.

World's Fair

H. A. Swain, 4246 Cottage Grove ave. Nice clean furnished rooms to World's Fair visitors, 50c. per day, and upwards. Special rates for large parties. One block from Grand Boulevard, within walking distance of Fair grounds; cable cars pass the door, four blocks from the Elevated and two blocks from the Illinois Central R. R. Take Cottage Grove and Wabash Ave cable. Correspondence solicited.

EXPOSITION VISITORS can secure elegant rooms at very moderate rates with a Church family, at their residence, 487 and 489 Bowen ave., Hyde Park. The location and surroundings very fine, near elevated road and cable cars. Meals served in house if desired. Best of references given. Address JNO. E. ENNIS, 487 Bowen ave., Chicago, Ill.

Choir and Study

Jesus of Nazareth

BY MRS. L. G. YEATON

St. Mark x: 46-53; St. Luke xviii: 35-43.

Blind beggars on the great highway,
For light, true light, we vainly sigh,
The world is dark, yet may we hope,
"Jesus of Nazareth passeth by."

Thou Son of David, mercy give,
Poor, helpless; blind, to Thee we cry,
Thou know'st our needs—Thou canst relieve,
Pass not, we pray, unheeding by.

Be of good comfort; rise; He calls.
Who only can thy sorrows heal;
Casting away the cloak of sin,
Low at His feet we humbly kneel.

What wouldest thou?—the Master speaks—
What mercy dost thou crave of me?
Lord, that we may receive our sight,
Look up from earth, look up to Thee.

Receive thy sight—'tis Jesus' voice—
Thy faith hath saved thee—made thee whole,
Go forth in peace since heav'nly grace
Hath shin'd upon thy ransom'd soul.

Our eyes are opened—joyful praise
For this, the first best gift of light,
We offer Thee, O Nazarene,
Rejoicing in our new-found sight.

From things of earth, from thoughts of care,
We look with faith's unwav'ring eye,
Beholding Him who lives to save,
Our Guide and Guardian ever nigh.

"Lo, I am with you"—may this word
Of promise soothe each restless sigh,
He comes to comfort and to bless,
"Jesus of Nazareth passeth by."

The annual shifting of population is now rapidly going forward, and these migrations seem more widely spread than before. Not such a measure of ocean travel as in past years, certainly, towards Europe; for the Columbian Exposition demands thought and study from intelligent, easy-going people who need not be deterred from long and expensive routes of railway travel. Not oftener than once in any life-time can such a supreme opportunity occur. Besides there is a growing influx of educated visitors from abroad who are making the Exposition their objective point of interest. At home this fashion of summer flitting seems to have become a social necessity. Families who would keep up with the world, and maintain a certain reputation, must perforce shut up their comfortable homes, and make very uncertain ventures in strange regions, in quest of pleasure, or retreshment for body and mind. So it is everywhere, *urbs in rure*, or *rus in urbe*. Inland people hanker after the holiday delectations of the great cities. Thousands of worldly-wise families rendezvous in New York, or Boston, with their countless seaside recreations. But thousands many more make for the hills and habitable mountain regions, or hunt up old homestead nooks and corners, until the katy-dids intone the coming in of the autumn with all its bannered glories of glade and forest.

How is the conscientious Churchman to make some spiritual advantage out of this hegira? The rector of the inland parish, of the struggling mission, of the seaside chapel of ease, has something to claim withal; and full often we hear such as this: "These city-bred families come in among us, in our simplicity and poverty. We give them the best and most conspicuous sittings in our churches. Full often, our own people consent to take the back seats. The offertories languish, and are reinforced in a niggardly way by these newcomers, who often fare sumptuously every day, keep up a costly round of hospitalities and entertainments, while ignoring our simple ways and enforced economies. Then these exotic Church people bring queer notions and customs with them, and do not hesitate to violate the traditional quiet and observances of our Sundays, generally ignoring the church-going bell which calls our rustic flocks to Evensong. These visitors, it seems to us, should permit us at least to gather up something from the crumbs that fall from the rich man's table. Sometimes we feel their incoming a painful and profitless intrusion, and are something scandalized at the thoughtless and selfish neglect of these representatives rom the prosperous city parishes."

There may seem to be a sub-acid flavor in all this. But if we may trust our city rectors, we may believe that such people have, as a rule, made little or no provision for their home-parochial offerings and charities, when indeed they are most sorely needed; and are practically economizing at the expense of both offertories—city, and country resort—while multiplying the extravagances of what looks too much like an altogether irreligious outing. It is not quite clear by what cultus the upright Churchman can ever evade or lay aside the habitual duties and practices of our holy religion. And yet who has not sorrowfully witnessed these practica defections and apostacies? The Churchmanship that flinches and falters under the enervating distractions of the summer outing, is of a wretchedly poor quality. Consider that while your home-rector has his "thousands," not to mention his three months of summering, at home or abroad, this resolute, plain, village or rural priest, has his "hundreds" only, his straitened home, and lives and toils single-handed, a stranger to luxury and even comfort, among plain people, whose most generous incomes would be counted inconsiderable in the city. Such a priest and parish should, on the other hand, have reason to rejoice after the summer influx of visiting Church people, strengthened by sympathetic and commensurate gifts and offertories, and offices of personal co-operation.

A serious and inveterate drawback to the delights of summer travel and the summer outing, is the growing plague of vandal advertising, by land, by sea, by every way-side, among the house-tops and thoroughfares, in short everywhere, where an inordinate cupidity may thrust its impertinent and offensive announcements upon the notice of the public. In this regard, the public seems to have no rights of visual delight or repose, which the huckster and hustler are bound to respect. They infest the stairways and stations of our elevated roads and disfigure the strips of space inside, along the car windows, with their announcements, as often of a popular brand of whiskey or a thaumaturgic "pill" or "plaster," or some disgusting nostrum or other, from which the jaded eyes shrink baffled, in search for repose. The same monstrous abuse confronts you at the sea-side where some hireling sail takes up the refrain, shutting out and debasing the ministrations of wind-swept waves, and the glories of cloud-land. You turn inland and in vain, for many a way, side barn and squalid out-house, and full often the old homestead itself, glares horribly with the same announcement, writ both large and loud. Is there a bold ledge, or a beetling cliff, well out of sordid range? You shall find there the old, protean monster. Here in this quiet slumberous village with its lovely avenues of shade, the miscreant has furtively nailed well up out of reach, in garish blue, the omnipresent "ad", thrust squarely in the eyes of every tree-lover. The nuisance is universal, intolerable, and apparently incurable.

The English people, our fellow-sufferers, have taken the plague in hand. Some of their most public-spirited scholars and cultivated communities have inaugurated a movement which proposes to grapple with the outrage in the most effective manner that may be devised. Among them we note the names of William Black, the novelist, Lecky, the historian, Alfred Austin, and others of literary note. They propose to organize public opinion towards such measures as shall persuade or coerce the offenders into retirement. Appeals will be made in behalf of prohibitive and protective legislation. The boycott will be utilized, if possible, to such vigorous ends that these insolent abuses of public privilege will be found profitless. Our own journals, especially those that are not muzzled and bribed by advertising subvention, have taken up the remonstrance.

We note a singular lack of altruistic feeling as to the vested interests of the people at large in the joy and refreshment of the landscape, developed in other directions, as for example, the easy-going farmer who suffers his road fences to become littered with rubbish and unsightly refuse, or cumbered with noisome and injurious weeds, who wantonly destroys way-side shade and fruit trees, who harbors slimy puddles where they may breed both malaria and disgust; who turns upon the highway his beasts and cattle to traverse at the public expense or make inroads into his neighbor's garden and fields. "Thou shalt love thy neighbor as thyself" is the divine expression of what modern sociologists hint at in their word altruism, which reflects most feebly if at all the lustre of the evangelic precept. The sympathetic recognition of other people's rights, needs, and privileges, would do away with ten thousand offences against the general landscape delights of life, and discover something of grace and comeliness both urban and rural in their room. We remember a sorely afflicted township in Westchester county, near New York, abounding in an endless succession of exceptionally picturesque rambles and drives, where some half-insane fanatic had succeeded in painting indelibly and most legibly on both sides of the roads, at every eligible point most sure to catch and hold the eye, all the most startling denunciations of law, prophets, and gospels, against sin and sinners, coupled with the most appalling penalties and punishments held in reserve for them! Those restful, winding lanes and by-ways became a very *via dolorosa*, a panorama of horrors to sensitive souls, and a constant provocation to blasphemy for the "unregenerate". Thus a large tract of otherwise precious public property was rendered virtually impassable and unendurable to thousands who shared vested and indeposable proprietorship in the landscape, through the crazed persistency of a single crank.

Some New Books

From James Pott & Co., New York. "As Thy Days, and other verses," by Mary K. A. Stone. This slender little book with only its 32 pages of sincerely and beautifully religious verses, meditative, practical and devotional, merits much more than a passing mention. The quality is exceptionally winsome and helpful. There is a feeling of genuineness and spiritual integrity and sincerity throughout. These verses grew from a depth of heart-lite, and have no savor of artifice. The spirit of the great German hymns pervades them, but there is nothing of imitation or of literary mannerisms. It is a good volume to place near the Prayer Book and manual for personal devotions.

From Thomas Whittaker, New York. "Private Lite of the Great Composers," by John Frederick Rowbotham; With portraits; pp. 340. Evidently an English production which Mr. Whittaker introduces to American readers. Thirteen masters are selected, beginning with Bach and ending with Wagner. No living composers are included. A readable and quite complete sketch of the lite is given, and, what is likely to prove exceptionally valuable, is a prefatory "Synopsis of Life and Works," for each one, in which all the principal compositions are recorded. Thus within a short and convenient compass the general reader possesses all that is chiefly memorable concerning the life and productions of the great masters, classic and romance. A full illustration of the practical value of this musical bibliography will be found by consulting that of Beethoven, *e. g.*, which covers more than four pages, under 138 numbered works, while the principal unnumbered works are given; taken altogether, the most helpful summary ever found outside the "trade" catalogues.

From Harper & Bros., New York. "Athelwold," by Amelie Rives; with eight delicately designed illustrations; pp. 118. This is an historical drama, covering an episode in the Saxon rule in England. The form is essentially Shakesperian, and evinces a careful study of not only the best dramatic methods, but of the life, personages, and spirit of the period, so far as they are accessible to the student. Athelwold has already appeared, serially, in Harper's Monthly, and received cordial and appreciative notice from journalists. The writer has a nicely finished idiom and vocabulary, and while a bold and enthusiastic colorist in her style, is never inartistic or reckless. "White Birches," a novel, by Annie Eliot; pp. 356. The work of a practiced, thoroughly trained writer, abounding in picturesque surprises, terse and epigrammatic in style, full of "go" and vitality, and apparently free from the prevailing infirmities of current fiction. "The World of Chance," a novel, by W. D. Howells; pp. 375. As all of Mr. Howell's stories have appeared serially in the magazines, it is something gratuitous to venture anything more than a formal note of fresh introduction. All English readers know, or ought to know, Mr. Howell's *metier*, —his conscientious, carefully elaborated study, sometimes analytic of men, women, and motives, almost to the repulsive frankness of dissection; equally well known are his exalted ideals of honor, purity, and duty, and his essential refinement and chastity of spirit and method. That must be indeed a witless student and reader who does not learn much from Mr. Howell's pages, even should they seem something quiet and wanting in stimulus after the over-wrought and over-spiced fiction of the fashion.

From Macmillan & Company, New York. "The Novel, what is it?", by F. Marion Crawford. A miniature booklet of 108 pages, in which the celebrity now so often before the public frankly tells at least what his novels are, and the estimate he would have others place upon himself in his role of story-maker. His ingenuousness is delightful. It may be helpful, just here, to give him room for a brief personal statement. He says, pages 21–22: "When a novelist turns

prophet, it will be time enough for him to convert his readers at the point of his pen. Are we writers so vain, as a class, and so proud of ourselves as men, as to be above affording amusement to our readers without attempting to comfort them, to teach or preach to them? We are not poets because we cannot be. We are not genuine play-writers for many reasons, chiefly, perhaps, because we are not clever enough, since a successful play is incomparably more lucrative than a successful novel. We are not preachers, and few of us would be admitted to the pulpit. We are not, as a class, teachers or professors, nor lawyers, nor men of business. We are nothing more than public amusers. . . . It is good to make people laugh; it is sometimes salutary to make them shed tears." Could the ideal Mr. Crawford sketches serve for the emulation of his fellow craftsmen in fiction, the world might be spared much uneasiness, while life as well as literature would be cleaner and nobler. "To Leeward," is inscribed to his uncle Samuel Ward. The action and plot are Italian, and Rome is the point of departure. Italian life, thought, and culture, as usual, suffuse the narrative. The method is spiritual, graceful, and thoroughly artistic. Indeed, the story nicely answers to the prolegomena already noted in Mr. Crawford's autographic sketch of himself and his art. "The Odd Women," by George Gissing, covers much of the recklessness, intrigue, and wretchedness of modern life, and London life provides the material for this exciting story. The moral must be gathered, possibly, with smirched and scorched fingers.

From Charles Scribner's Sons, New York. "The Real Japan, Studies of Contemporary Japanese Manners, Morals, Administration, and Politics, by Henry Norman." Illustrated from photographs by the author. Third edition; pp. 354. Already widely recognized as an exceptionally intelligent presentation of the actual life and manners of this remote and intensely interesting land and people. A valuable contribution to the literature of æsthetics: "Art for Art's Sake," pp. 249, being Seven University Lectures on the Technical Beauties of Painting, by Professor John C. Van Dyke, L.H.D., of Rutgers College, in the course of which some 24 illustrations after masterpieces by as many masters, ancient and modern, are brought in to elucidate the theories advanced by the author, who has pursued his elaborate studies largely among technical and professional questions. "Island Nights' Entertainments" is the title of a collection of singularly interte ing tales by Robert Louis Stevenson, gathered from his recent experiences in his island home in the Pacific. They are brief, full of pictures and incident, and will delight readers, old and young. Also, "Social Struggles," by Prof. Boyesen, a novel of "Society" life, its successes, failures, and frivolities, delineated in a wholesome, vigorous way, without exaggerations or morbid misinterpretations, or misleading theories of social development.

Practical Lawn-Tennis. By James Dwight, M. D. Twenty-five full-page illustrations from instantaneous photographs, besides seven diagrams and four tables. New York: Harper Bros. 16mo, cloth, ornamental. Price, $1.25.

A useful hand-book of this interesting game; giving tables and rules for scoring, handicapping, etc., etc. The illustrations are of more than passing interest, being instantaneous photographs of celebrated players in the act of making the particular strokes under discussion. Handsomely bound and gotten up.

Old Kaskaskia. By Mary Hartwell Catherwood. Boston and New York: Houghton, Mifflin & Co. Price, $1.25.

There are many excellent points about this story. Its descriptions of life in the early days of Illinois are good, and the characters of hero and heroine as well as those of the lesser lights, are well defined and clear cut. It is a good addition to the stories of our early days.

The Book of Joshua. By Geo. E. Johnson, M. A. Nisbet's Scripture Hand-books. London: James Nisbet & Co.

This volume is one of a series of hand-books prepared for the Oxford and Cambridge local examinations, and for school use. It contains a general narrative, followed by lessons, notes, and questions; with appendices and examination papers, and is illustrated by a number of useful maps.

Moses the Servant of God. By F. B. Meyer, B. A. New York and Chicago. Fleming H. Revell Company.

A series of spiritual discourses or meditations on the life of Moses. The thread which runs through all is the faith of Moses as the motive power of his great achievements and the channel of blessing to the chosen people. The successive stages are well worked out, with deep devotional insight and much eloquence and beauty.

An Adventure in Photography. By Octave Thanet. Illustrated from Photographs by the Adventurers. New York: Charles Scribner's Sons. 12mo. Price, $1.50 net.

We have in this book an old friend in a new field. The author is well known by her "Stories of a Western Town," but recently issued in book form. This is a charming account of the adventures of two amateur photographers who are forced by circumstances to depend on their own ingenuity. The successes and failures of this happy pair must be not only of interest but value to every member of the growing ranks of "camera fiends." The illustrations are from plates by the author and add greatly to the general interest

Cyclopedia of Biblical Literature. By John Kitto, D.D., F. S. A. London: Adam and Charles Black. Price $3.00.

The preface informs the reader that this is an epitome of the larger work, under the same title, by Dr. Kitto. All biblical scholars know the value of Dr. Kitto's Cyclopædia. Its learned articles containing the results of the researches of scholars have given it a prominent place in biblical literature. It only remains to say that for the ordinary student of the Bible the work before us will prove an excellent companion. It is of convenient size, in one volume, clearly printed on good paper, and fully illustrated with the plates of the larger edition. It will readily win its way to popularity.

The Gospel of the Kingdom. A Popular Exposition of the Gospel of St. Matthew. By C. H. Spurgeon. New York: The Baker & Taylor Co.

This posthumous work of the great preacher is issued, we are told, "with an introductory note by Mrs. C. H. Spurgeon," and an introduction to the American edition by Arthur T. Pierson. The former, however, we do not find in the volume before us. The latter is a graceful tribute to the remarkable personality of the author, in which the present is styled "his last and best work." Those who are familiar with Spurgeon's ability as a commentator will be prepared for what we find here, a devout exposition characterized by unusual force, vigor, and originality. Many of the thoughts expressed are very striking. No one can read this book without being the better for it.

Discussions on the Apocalypse. By William Milligan, D. D. London and New York: Macmillan & Co. Price, $1.50.

The preface of this volume explains that it consists in large part of the appendices to the author's Baird Lectures of 1886, on the Revelation of St. John. These appendices were omitted from the edition of 1892 with the avowed intention of issuing them in a separate form. This intention has now been fulfilled. The original essays have been revised, and one is greatly enlarged to meet recent criticism. Two discussions have been added upon points of peculiar interest, one on "The relation of the Apocalypse to the general Apocalyptic Literature of the first century," and one on "The relation to one another of the seven Epistles to the Churches." Prof. Milligan in his lectures and commentaries has made the field of the Apocalypse peculiarly his own, and those who know the value of his other works, cannot afford to be without this, which is the most solid and scholarly of them all.

Napoleon, Warrior and Ruler, and the Military Supremacy of Military France. By William O'Connor Morris. New York: G. P. Putnam's Sons. 1893. Pp. 433. Price, $1.50.

It may be thought that the world has had enough of the biographies of this remarkable man, the idol of his admirers and the scorn of those who hate him. However, as fresh sources of genuine information regarding him have increased, Mr. Morris has done well in his attempt to present to us a truer picture of this extraordinary man and of his place in history. This sketch is largely founded upon Napoleon's own writings, supplemented by state papers, despatches, and various authoritative memoirs, both French and English. The story of his rise and fall is interestingly narrated, and the estimate of his character is calm and impartially just. To say that this volume keeps up to the high standard of the series of the "Heroes of the Nations," is praise enough. It is profusely illustrated, and is furnished with several maps.

Principles of Biblical Criticism. By the Rev. J. J. Lias, M. A. London: Eyre & Spottiswood; New York: E. & J.B. Young & Co. Pp. 262. Price, $1.50.

In issuing this manual which treats of the principles of Biblical Criticism in a popular and intelligible way, Mr. Lias has in view intelligent and thoughtful men, but men who are too busy to study a large volume containing a mass of details. His object is to give a general account of the best means of ascertaining the contents of the Scriptures, their date, and the circumstances of their composition, and the degree of authority which the Christian is warranted in attributing to them. The results of labors of those who have been occupied with the subject of Higher Criticism are given, and in the endeavor to set forth the value of those results, the author manifests much critical ability and judicial method. He hits hard where hard hitting is deserved, although he fairly treats those from whom he is compelled to differ. As a manual for candidates for Holy Orders, it is a most convenient resume of the whole subject. The author discusses such subjects as "The Grounds of Acceptance of the Scriptures as the Word of God," "The History of the Attempts to Discover the True Text of the Old Testament," "Nature and Limits of Inspiration," "The History of the Higher Criticism of the Old and New Testaments," "The Evidence of the Old Testament in favor of Prophecy as a Supernatural Gift," "The Testimony of the Psalms to the Accuracy of the Historical Books," etc. The manual is up to date, and the attempt to deduce from existing materials furnished by the critical powers the true principles of Biblical criticism is especially valuable. It is needless to say that Mr. Lias holds to the traditional view, but in a broad and tolerant way. Those who desire to pursue the subjects treated of in a fuller manner, are directed to the proper source of information. On the whole, we think the student will be satisfied with this clear setting forth of the principles which lie at the basis of this subject and with the estimate of the results of these principles up to the present time. He will also be put on his guard, and know how to protect himself from being led astray by those who put hypothesis for argument, and imagination for fact. Every way it is a useful hand book both for clergymen and laymen.

Morality in Doctrine. By Wm. Bright, D.D., Canon of Christ church, Oxford. London and New York: Longmans, Green & Co. $2.00.

These sermons constitute a solid contribution to a subject of the first importance in these days when persistent efforts are made within and without the Church to detach morality from doctrine, to relegate religious belief to the realm of mere opinion or imagination, and establish morality upon other grounds. It may be true that the religions of the pagan world had little or no relation to practical morality, but it does not follow that this divorce is a necessary law, except upon principles which assume that Christianity is only one among natural religions. It is certain, first, that in Judaism, the preparatory stage, and in Christianity, the perfected form, of the divine religion, the two elements stand indissolubly united. It is also certain that the best ethical systems which proceeded from ancient philosophy were closely connected with an exalted class of religious ideas. This may be seen clearly enough in Socrates, Plato, and Aristotle, as well as in the Stoic schools. Virtue was the earthly reflection of the highest good, that is God. Here it had its foundation and authority. Not the least valuable part of the volume before us is the preface, in which Canon Bright collects utterances from many sources in vindication of the theme of which he treats. Admirers of one of the clearest-headed, most consistent and learned, of Anglo-Catholic theologians of the present day will find this book one of the most useful of his productions.

Present Day Theology. A popular discussion of leading doctrines of the Christian faith. By Lewis French Stearns, late professor of Christian theology in Bangor Theological Seminary, with a biographical sketch by George L. Prentiss. New York: Charles Scribner's Sons: 1893. Pp. 568: Price, $2.50.

Although these lectures were written for theological students, and cover the leading doctrines of Christianity, they are written in such a clear and popular way that the ordinary reader can easily comprehend them. The author holds loyally to the old theology, but tries to adapt it to the needs of the present day. Brought up a Presbyterian, and for some time a Presbyterian minister, he found afterwards in Congregationalism a freedom which allowed his kind and gentle spirit to expand beyond the narrow confines of Calvinism. Ever loyal to Christian truth as he understands it, his volume is a defence on Scriptural and rational grounds of the doctrines of the Christian faith, although we can see how his thought was hampered by the systems of the religion in which he had been trained. Singularly free from dogmatism yet holding firmly to the fundamental verities and proving their sweet reasonableness, his discussions are so fair, that on questions that do not admit of complete solution, he left the explanation to faith and love. There are some noble chapters in the book, but we notice the lack of Catholic conception in the treatment of such subjects as Predestination and Eschatology. To be sure, the work lacks the author's revision, as he was taken away by an early death, but it shows broad learning, careful reasoning, and a sincere desire to get at the truth. It is the work of a reverent, devout, and tender spirit, full of the gentleness of Christ, and sparkles with strong, clear, Christian simplicity. It is far and away removed from the theology of the present day, which is loose and colorless, in which Christ is a subjective ideal rather than a historical Person. It has no sympathy with the destructive tendencies of modern criticism, nor with the purpose to empty Christianity of its supernatural character. Where it is not embarassed by the doctrinal standards of the author's denomination, it follows the old lines of Scriptural and primitive theology, and the temper in which it is written leaves little to be desired.

Verbum Dei. The Yale Lectures on Preaching, 1893. By Robert F. Horton, M. A. New York: Macmillan & Co.

We hardly think this volume will stand comparison with some of its predecessors. Apparently the lecturer holds that the preacher must speak by direct inspiration in the same sense as the prophets of the Old Testament, a view of things very liable to discourage earnest but humble souls who look to being able to speak no new message but the old one with such force and ability as God may grant them. There were in the early Church, "teachers" as well as "prophets," and there is no reason to suppose that a teacher might not be a preacher and an effective one. But Mr. Horton perhaps regards prophetic inspiration as something less than we have learned to do, and draws no definite line between the inspiration of the Scriptures and that of many writings besides. He is broad enough in every direction but one, that is the mother Church of his own land and the Catholic Church of all ages. We fail to see the point of the slur in the preface, about the Established Church promising "before long to between this century and the last, and especially the number of eminent preachers who have adorned the Church of England pulpit during the last thirty years, this is rather a petty fling. There are also, as it seems to us, in more than one passage, arguments and contentions which will not bear the test of impartial examination, as that, "as a rule, preaching in its noblest and richest sense has flourished and wrought its wonders only in those churches in which the priesthood has been abolished or at least successfully repressed." Of course it is quite true that a priest is not necessarily an effective

preacher, still less an inspired prophet. But it would be a task hardly worth the doing to point out all the exaggerations and over-statements which meet the eye, or to reprobate the contemptuous allusions to priests "clad in the robes of office which are a discharge from personal fitness," "dealing with *opera operata* and mechanical mysteries," and the like, cheap rhetoric before a sympathetic audience, but not quite worthy of the Christian scholar. In fact, flagrant lack of charity lurks in every reference to the Church of England. But unfortunately worldly and mercenary motives and ministerial unworthiness are not confined to one religious body. If the preacher would open his eyes and see, he would know that such evils are inevitable in every visible body. The difference is that in the Catholic Church, the Body of Christ, there is a power which sooner or later deals with abuses and sloughs them off. In other organizations, the evil is commonly irretrievable and the end permanent loss if not extinction.

The Schism Between the Oriental and Western Churches. By the Rev. Geo. B. Howard, B. A. London and New York: Longman's, Green & Co.

This little volume undoubtedly presents one of the best histories of the *Filioque* clause in the Creed, which have so far appeared in the English language. Unfortunately, as we think, the author writes with the view of urging the expurging of this famous clause from the Creed of the Anglican Church, with the view of conciliating the Orientals. This shows an inadequate sense of the theological importance of the truth which it enunciates, and of the dangerous character of those heresies which led to its insertion in the West. At this late day it would be necessary not only to show that the clause did not exist in the Creed of Chalcedon, which all acknowledge, but that it is an erroneous statement. A general council, if truly ecumenical, must of course forbid any other faith than that which it formally sets forth, but it is a question whether it is possible even for such a council to forbid, under all circumstances, any further definition. But it would carry us too far to enter upon such a subject as this. We can only refer our readers to the volume of Dr. Pusey and that of Dr. Thomas Richey, on the *Filioque*, where the theology of the matter is ably discussed. Mr. Howard, by the way, quotes certain "earnest words" from Dr. Pusey, in his preface, which might lead the reader to infer that that revered name was to be counted among the supporters of views opposed to the disputed clause. This, however, was not the case. Again, we can hardly regard the statement that the Anglican Church "dritted into" the acceptance of the *Filioque* "through our mediæval connection with the Church of Rome," as exactly happy, when, as shown on page 20, the doctrinal expression was accepted by the Council of Hatfield in the year 680, under Archbishop Theodore, who was himself originally a Greek monk, while it did not come up for settlement at Rome till the beginning of the ninth century. The formal insertion was not made, according to Dr. Dollinger, till A. D. 1014. The fact is, as this history abundantly shows, that it was the Churches of Western Europe which forced this matter at Rome. Again, Mr. Howard's remedy is too drastic. He proposes that the words "and the Son" be expunged not only from the English form of the Nicene Creed, but from every other formula which contains it. Even if, in deference to the Orientals, the clause were to be omitted from the Creed on the technical ground that it was inserted without due authority, it is impossible to admit that there is any doubt as to the truth of the doctrine itself. Those who advocate such schemes as these have surely not considered all the consequences. One logical consequence, for example, of the author's reasoning, must surely be the omission of the Apostles' Creed—which the Orientals do not use—as well as the Athanasian, the absence of which from our American formularies has been so seriously felt as an embarassment to sound theological teaching. But while we regret that the author should seem to hold a brief for the Eastern Church, the book as a whole is a valuable accession to the literature of the subject of which it treats.

Apologetics; or Christianity Defensively Stated. By Alexander Balmain Bruce, D.D. New York: Chas. Scribner's Sons. $2.50 net.

This is the third volume of the "International Theological Library," the projectors of which are undertaking a "reconstruction" of theology in all its parts, which is supposed to be one of the crying needs of the age. We confess to very little sympathy with the general design as thus stated, which savors rather too much of the vast intellectual presumption characteristic of the period. It is true, however, that in the region of apologetics, readjustment is necessary from time to time in order to meet new attacks which are constantly emerging. The old assaults and the Christian defences grow obsolete, and a new generation, with its new forms of thought, produces new difficulties, supplies new weapons to the adversary, and places new obstacles in the way of faith. In this department, therefore, necessity may fairly be pleaded for what may be called "reconstruction," from time to time. This work includes an introduction and three books. The introduction presents, first, a short historical sketch, and second, a statement of the functions and method of apologetics. The writer discards the old divisions commonly employed by English apologists, into the evidences of natural religion and the evidences of revealed religion, and again, in the latter, into the "external" and "internal." When we come to his own method, we discover that the "Christianity" which is to be defended is an undetermined quantity, that "we must not begin with any ready-made idea of the Christian religion," but must set out upon a tour of investigation in order to discover and define what it is we wish to defend. At this late day this seems somewhat discouraging. Of course it is obvious that it is the divided condition of the Protestant world which forces the writer to this course. And this is the difference between the Protestant and the Catholic apologist. The latter knows what he is to defend, the former must arrive at it by a process of elimination, rejecting everything, or at least, waiving everything, which does not come under the head of "our common Christianity," or else he "must remount to the fountain-head, and learn the nature of our faith from the records of Christ's life and teaching contained in the Gospels," that is, the first three Gospels, or perhaps, simply the primary "source" or sources which the last phase of criticism may leave us, as alone to be trusted. The first book treats of the Christian facts as ascertained in this way and the Christian and other theories of the universe; the second, of the historical preparation for Christianity, which is almost entirely confined to the field of Jewish history, though, on page 201, the writer refers to the wider scope in which the providential leadings of Almighty God may be traced in the religious history of mankind in general. The last book is entitled "Christian Origins." The assumption that "the less dogmatic is presumably the more historical," that is, we suppose, the more true to history, has an insurmountable obstacle to encounter in the fact that St. Paul's Epistles are certainly for the most part, if not wholly, of earlier date than the Gospels, and that it is clear that his preaching and that of the other Apostles was not a different thing from the teaching and method of the Epistles. It is hard to refute the position that the Gospel, as first taught to men by those whom the Founder Himself instructed, commissioned, and sent to teach it, was eminently "dogmatic" or "theological" from the first instant. It was never in their design to deliver the bare facts of the Saviour's life without comment, leaving it to every man to discover the significance of those facts, and ascertain for himself by that method, what Christianity is; but to them the significance of the facts was of primary importance. Dr. Bruce's book will be read with instruction and profit, but we have indicated what seems to us a fatal defect in this as in other modern apologetic treatises. If we are to defend Christianity we must have a Christianity worth defending, and this is not to be found in a magnificent memory or a school of ethics. For the greater part of the Christian world there is no question that Christianity is what Dr. Bruce would term "ready-made;" it is embodied in a fixed Faith and a living institution. It not only proclaims truths and teaches the true way of righteousness but it claims to impart life. The great object must be to bring men into vital connection with this order of things, that is with the Kingdom of God. No apologetic can be worth anything which aims at less than this.

THE weekly paper of which Henry Ward Beecher was once editor, and whose editor-in-chief is now the Rev. Lyman Abbott, has changed its title from *The Christian Union* to *The Outlook*. In editorship, ownership, publisher, policy, and character, it will remain unchanged. The number dated July 1st is the first of the new series; it is printed from new type, contains 52 pages, and has several features of special interest.

"THE Cloud of Witnesses" is a compilation of devotional passages, mostly in verse, of unusual excellence and value. It is "a daily sequence of great thoughts from many minds, following the Christian seasons," edited by the Hon. Mrs. Lyttleton Gell. The range of quotation is very wide and high, illustrating not only the teaching of the Christian year and the duties of the Christian life, but also the offices and sacraments of the Church. The book will prove a real treasure to the devout Churchman. It contains a full index, and blank pages for record of anniversary days. The prefatory note by the Archbishop of Canterbury gives assurance of the great merit of the work. James Pott & Co., New York.

Littell's Living Age does not professedly cater to the summer lounger, and yet the charming tales which embellish each issue serve admirably to pass an idle hour away, while the more solid matter is of such a character that it will lose none of its value or flavor by being reserved for a more convenient season. The most notable of the stories are, "A Visitor and his Opinions, a Story of the Seen and the Unseen," in No. 2551. The most noteworthy articles of recent issue, representing the departments of science, finance, geography, history, politics, biography, and general literature, are "Israel," which is a review of a work recently published in five volumes, by Prof. H. Graetz, covering the whole history of the Jews to the present time; "Inaccessible Valleys," by Alfred R. Wallace; "The Sacred Nile," by J. Norman Lockyer, F. R. S.; "Hippolyte Taine," by Gabriel Monod; "The Fairchild Family and their Creator," by L. B. Lang; "The Financial Causes of the French Revolution," by Ferdinand Rothschild; "Politics and Progress in Siam," by Hon. Geo. Curzon; "Some English Characters in French Fiction," by Arthur F. Davidson; "Scenery and the Imagination," by Archibald Geikie. The subscription price is $8.00 a year. With THE LIVING CHURCH it may be had for $9.00.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

LONGMANS, GREEN & CO.

The Final Passover. A Series of Meditations upon the Passion of our Lord Jesus Christ. Vol. III. The Divine Exodus. By the Rev. R. M. Benson, M. A. Part II. $1.75.

P. BLAKISTON, SON & CO., Phila.

Notes for Visiting Nurses. By Rosalind Gillette Shawe. With an appendix by Mrs. Helen C. Jenks. $1.00.

A. D. F. RANDOLPH & CO.

How To Begin To Live Forever. By Joseph Merlin Hodson. 60 cts.

THE CHRISTIAN LITERATURE CO.

A Select Library of Nicene and Post-Nicene Fathers of the Christian Church. Second series translated into English with prolegomena and explanatory notes, under the editorial supervision of Philip Schaff, D. D., LL. D., and Henry Wace, D. D., in connection with a number of patristic scholars of Europe and America. Vol. VI. St. Jerome: Letters and Select Works. $4.00.

THE BAKER & TAYLOR CO.

The New Era, or The Coming Kingdom. By the Rev. Josiah Strong, D. D.

The Hallowed Day. Fletcher Prize Essay. By the Rev. George Guirey. $1.25.

Milk and Meat. Twenty-four sermons by the Rev. A. C. Dixon, D. D. $1.25.

PAMPHLETS

Do The Jews Need Conversion? A sermon by the Rev. Thomas P. Hughes, D. D. Church Publishing Co. Price, 5 cts.

Church Music. An address by the Rev. Henry H. Oberly, M.A., Trow Directory Printing & Bookbinding Co.

Possibilities of a Pedagogical Society. An address by William M. Bryant, M. A. Nixon-Jones Printing Co., St. Louis.

Opinions of the Press

The Southern Churchman.

BRIGGS AND THE BIBLE.—Dr. Briggs says there are other fountains of authority by which we may reach God, besides the Bible. St. Paul seems to be of the same opinion; "the invisible things of Him since the creation of the world are clearly seen, being understood by the things that are made, even his Eternal power and God-head." Is not nature a teacher of God? Is not reason and the moral constitution of man a teacher of God? Is not the Church a teacher? Enoch walked with God before there was a Bible—Abraham was justified by faith in God, before a word of the Bible was written. We do not underrate the Bible because there are other teachers.

The Church Times (London).

THE RIGHT VIEW.—The letter of the Primate, in which his Grace refused to take part in the ridiculous Parliament of Religions at Chicago, strikes a much more healthy note. Distance and convenience, his Grace writes, were not the difficulties, but the fact that the Christian religion is the one religion, admitting no rivals or equals. Such words are in admirable contrast to the amiable twaddle which aims at being called, and is only too often taken for, liberality. Another fatal objection that the Primate found, was the recognition of the Roman as the Catholic Church, and the subsequent treatment of the Church of America as outside the Catholic Church. The Archbishop objected to a similar classification for the Church of England. This is the right and the strong line to take in opposition to those who would begin by treating the Church as one among the sects, and end by treating Christianity as one among the religions of the world.

The Interior.

WHY THIS RUSH?—What is the need of this rush? The steamship Campania has beaten the New York and the Paris, and now the Scotch designer of the latter two says his nickle ship, now on the stocks in the Clyde, will make thirty knots, or thirty-five geographical miles per hour. She will go over the waves like a flying-fish, only wetting her wings. He will have nickle-steel boilers and shafting and screw-paddles. And what is all this for? Why is it necessary to go so fast from one place to another when we come to a dead stop when we get there? Down at the Cairo Street, in the Midway Plaisance, one can see the ship of the desert—the camel on which Rebecca rode to meet Isaac. If Rebecca had had an express limited on which to go to Lahai-roy, she would, like a sensible and pretty girl, have refused it. She would rather go slowly, enjoying the scenery by day, and the campfire and the stars at night. She would take a coquettish pleasure in knowing that Isaac climbed the mountain peak and gazed out with hungry eyes for her coming. It was linked sweetness long drawn out. That is the way to live—not this rush and hurry and impatience to get there, when there is nowhere after all. We are spoiling our travel, and our enjoyments, and our lives, by trying to get into them more than they will hold.

The Household

"Forgive!"

BY MARTHA A. KIDDER.

Since Thou, O Christ, upon the cross did say
The sacred word, "Forgive!" Thy soul could plead
For those who to Thy teaching ne'er gave heed,
Why should we be so harsh and day by day,
Cherish our wrongs, nor cast the thought away
Of vengeance? Though our aching hearts may bleed
For others' sins, yet may our souls be freed
From sternest judgment, and in patience pray
For those who make our crosses hard to bear.
O Thou who for our sakes didst bear such pain,
That we forevermore with Thee might live,
And who Thy people's sorrows still dost share,
Revive our longing souls with love again,
And teach us from the heart to say "Forgive!"

Tacoma, Wash.

A Child of the Covenant

BY VIRGINIA CASTLEMAN

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CHAPTER IX

The clergyman of whom Dr. Thornton had made mention to his niece, called within the week following her arrival; and having previously heard Marion's history from her guardian, was prepared to become her friend and spiritual adviser. But despite his efforts and Marion's evident pleasure upon seeing him, Miss Roy's presence and cool politeness served as a barrier to any personal conversation with the young girl; and the minister took his leave feeling that he had gained but little by his visit, yet trusting to future opportunities to win Marion's confidence.

She wished to attend the Friday afternoon Bible class to which he had invited her, and her aunt made no objection to her going; but in some unaccountable way those particular afternoons seemed always filled up, either in doing some important shopping, or going by special request from Miss Roy to return some call that could be made no other time.

The Church services had always been very dear to the girl, and she could not bear to miss them; Sunday seemed like any other day at Miss Roy's, and though Marion attended church regularly every Sunday morning, the afternoons were given up to receiving visitors informally, and the girl could scarcely keep aloof from these pleasant gatherings that seemed harmless in themselves, but left little time for the quiet hour of reading to which she had been used.

She felt a sense of loss, yet was unable to redeem the time thus unprofitably spent as far as religious development was concerned. Often in the midst of the circle where displays of wit and brilliancy could scarcely fail to dazzle and attract her unsophisticated mind, she would feel an irrepressible regret for the quiet yet happy Sunday evenings with Mrs. Thornton and the Dr.; in place of the light songs she now heard, there would often ring in her ears the echo of some familiar hymn whose peacetul beauty had appealed to her higher, spiritual nature.

But Marion was young, and naturally fond of society; then, too, she did not realize the gradual breaking up of the old associations. Things that would have shocked her religious senses in the past, seemed but slight transgressions of the law when applied to the aunt whose talents she admired, and who was gaining over her young mind an ascendency of which the girl herself was but little aware.

Yet despite the laxity of outward forms, she never lost her child-like faith in God and in a personal Saviour. Morning and night her petitions arose to the throne of grace; and there was One who slumbered not, but kept eternal watch about the fair young soul exposed to the perilous darts of its adversaries.

One afternoon, shortly after Marion's arrival in Washington, Pauline Brooke came to call, and when the heat of the day had lessened, the two girls walked out together. Marion felt keen interest in exploring the broad avenues and the picturesque parks in the immediate vicinity of their residence; it seemed delightfully airy and quiet after the rush and din of New York; indeed, Brooklyn itself was lively in comparison. There was, however, an air of comfort about the presidential city, and at this season, especially, the air was redolent with the fragrance of blossoming plants and trees. Something of the Southern grace and languor attaches itself to this meeting place of the nation's representatives—a breath, perhaps of the old Dominion skirting the city's rapidly-spreading boundaries.

Miss Brooke was full of eager anticipation of her father's home-coming; for he had recently been appointed the captain in charge of the navy yard; and the two young friends planned many happy days to be spent in that beautifully-ordered home of the Washington Navy during the coming season. In the meantime, they would be separated for the summer months, as the Roys were going to the country in a few days.

Upon her return to the house, Marion found Miss Roy in the parlor entertaining a visitor, a tall, broad-shouldered man, whose kind face was framed in a setting of thick gray hair, and flowing beard of somewhat whiter hue. His small keen eyes had in them a shrewd twinkle, suggestive of good-humored intelligence, which softened perceptibly as Miss Roy introduced him to her niece as "my very best friend, Mr. Hallowell."

"And your oldest," added that gentleman, smiling, as he returned Marion's greeting with a cordial hand shake. "Your aunt looks upon me as a patriarch, so you must consent to be the patriarch's great niece," he continued, furtively scanning the young girl's countenance, as if striving to place her likeness to some well-known face. (He had known Marion's mother and grandmother before her.)

Marion soon found that this was the friend who kept Miss Roy's library supplied with the rarest books of the old style, as well as the latest novelties of the literary world. His home was in Chicago, the city of John Seymour's nativity, and Marion found herself listening eagerly to descriptions of that great Western metropolis which Mrs. Thornton so much loved.

"Some day," said Miss Roy, "we shall take a trip through the great West, when Marion has finished school, perhaps."

"Then I shall take pleasure in showing you around our city; and you can take a look at my library. I think it contains every book you could mention, and many you would not be apt to call to mind." Mr. Hallowell was connected with a large publishing house in Chicago, and his library was his hobby, a commendable one, it must be admitted. His stay in the East was brief, and the time was mostly occupied in discussing a work on botany which Miss Roy was to send him for publication; it was finally agreed that at the close of the summer, the promised book should be forthcoming, the authoress pleading for time to give the work a more careful revision.

The following week, Miss Roy and her niece left the city for a quiet country neighborhood some thirty miles distant in Virginia. Miss Roy had chosen this sequestered farming district that she might find time for her literary work, and Marion have opportunity to gather roses in her cheeks while she breathed the pure country air. The house was a comfortable gray stone building, of remote date, whose original owners belonged to a branch of an aristocratic family, some members of which had played an important part in the history of the state; the last of the name who had owned this estate had lived and died a bachelor. His property passing into other hands, had been sold to an industrious farmer from Michigan, under whose energetic management it suffered no detriment; on the contrary, it was a model farm for many miles around. His wife and two daughters (the younger, Marion's age) took equal pride in keeping up the homestead, and often pointed out to visitors a certain window pane upon which was scratched the name of the last owner of the place. The house was surrounded by shade trees, and to the northward was a large apple orchard. Beyond the rolling hills on the west, the dark ranges of the Bull Run mountains were overtopped by the Blue Ridge, whose pale outline appeared as a misty reflection of the sky.

The Hudson scenery might be grander, Marion thought, but it could not have a more peaceful beauty than this which greeted her eyes as she looked from her window soon after the arrival of the travellers at "Buena Vista."

It did not take many days to become acquainted with the home and its inmates. They had few near neighbors; but this was rather an advantage, Miss Roy thought. Her days were spent in rambling over the farm, examining the wild flowers, and giving the girls object lessons in botany. It was some time before Marion could overcome her repugnance to the idea of dissecting the flowers which she loved as emblems of the beautiful and pure; but gradually her desire to know their history overcame this distaste, and she caught botanical phrases from her aunt with a readiness which caused that lady secret amusement.

Their morning walks were frequently alone, as the farmer's daughters were occupied with household duties; it was during these rambles that there often came to Marion with painful force the knowledge that while the works of nature were to her fresh proofs of the wonderful power of God, they were to her aunt but a part of the material world, possessed of beauty as unmeaning as that of the cold crystal of the "inorganic kingdom." Between the crystal and the flower, with its life-germ, exists as wide a difference as lies between the material and the spiritual worlds. Such thoughts often came confusedly into the young mind, the seed of future spiritual harvest; but no word relating to this difference of their inner lives passed between them; Marion felt incompetent to express her belief in words, and her aunt held in honor her promise not to use undue influence over the girl. Truth was a strong element in Adelaide Roy's composition; her convictions were honest in their owner's light, and therefore she upheld them with proud and stern tenacity. For Marion, she believed that in time the girl would outgrow the "superstitions" of her youth. Once, when pleaded with by her dead sister, Adelaide had replied: "My heart might consent, but my reason never could," and that so-called reason was the keynote of her life thereafter. In spite of the silence maintained upon religious subjects, both aunt and niece felt a painful consciousness of this mutual reserve; there can be no true confidence between the Christian and the atheist, however honest each may be, for life is viewed by each from a widely different point of view. Take Christ away, and the mainspring of the Christian's life is gone, the motive of his existence is destroyed.

Marion found one friend in the house with whom she could talk upon this subject. Lucy Freer, the farmer's oldest daughter, was the only member of the family who had made a profession of religion. The father and mother belonged to that large class of persons not hostile, but indifferent to religion in any form, yet of correct moral principles, and steady habits. When Lucy expressed her desire to become a Christian, her father had simply advised her to "wait awhile," and then left the matter to his daughter's decision. And Lucy had decided for herself. She was in earnest in this as in every work of her life, and for three years she had gone bravely on, alone in her belief, but always hoping and praying that her family might be brought into the fold. Over Alice, her junior by five years, she had watched with unremitting devotion, yet so far with little outward result. They were so opposite in their tastes and dispositions, it was difficult for them to fully understand each other's feelings, although their love for one another was sound at the core. Lucy, the burden-bearer, was of an outspoken, determined nature; one who would go through any amount of hardship without a murmur. Alice, the pet, was of a more sensitive temperament, more inclined to moods of playful wilfulness, or of temporary despondency, than her sister. The latter's calm, practical temper found it difficult to understand the younger sister's capriciousness.

It was into this family that Marion was introduced, and she formed, as it were, a connecting link between the sisters. Of Alice's age, and sharing her love for the ideal in life, Marion's training and the peculiar circumstances of her childhood had given her a thoughtfulness beyond her years, and as before stated, there was one strong bond which cemented her friendship for the older sister, and helped her to realize the latter's difficult position.

In the afternoon Marion and Alice took long rides together around the farm, or to the neighboring village. The country

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girl here had decidedly the advantage, and merry was the laughter over Marion's attempts at horsemanship. It was not long, though, before she learned the art, for fearlessness, the chief requisite, was a part of Marion's nature. To this was added a love for animals, especially horses, which was usually reciprocated by these dumb, but otherwise intelligent creatures.

At the dairy, too, Marion was welcome. This was Lucy's province; and the skill with which she worked and printed the pats of golden butter was an unfailing source of wonder and admiration to the city bred girl. The spring house, through which gurgled a clear streamlet, was a pleasant place of a summer morning, both to the worker and the on-looker.

Within the house, Alice had fitted up a studio. It was a small room at the end of the hall upstairs, where the girl kept her drawings and sketches of her favorite nooks on the farm. She had taken some lessons from a good artist, and her work showed promise. To Marion, who had no talent in that direction, making pictures seemed as wonderful as working butter; and her praises were a help to Alice, who often felt the need of encouragement, however partial.

On the whole, the summer was passing pleasantly for them all. The busy, active life of these country girls did not prevent cultivation of the mind, as Marion had been inclined to think would be the case. Indeed, their healthy pursuits served as a tonic to her, physically and mentally, and she began to long for a share in their usefulness. The contact of these three young natures, with their varied bent, widened their lives perceptibly. To Marion, especially, young companionship was invaluable at this period of her life.

Two miles from Buena Vista was a small frame church, where the Episcopal service was held weekly. The scant population of the surrounding country made up a straggling congregation, increased somewhat during the summer months by the exodus from the city. Lucy had recently taken active part in trying to build up a Sunday-school, and some success had attended the labors of the "faithful few." She had now a class of ten boys, in whose welfare she took the deepest interest. Marion often accompanied her to the church, and before the summer was ended, felt a personal love for the quiet chapel on the hill. It was a glimpse of heavenly beauty, the blue sky gleaming through the foliage of the trees outside the open windows, and the "peace which passeth understanding" seemed borne to her upon the soft summer breezes. In every soul there dwells a longing for the "temple without hands, eternal in the heavens," and surrounded by the beauties of nature's God, the believing heart should sing with deeper meaning its "Nearer, my God, to thee. Alas! that it is so often otherwise. To Marion, the familiar service came as a friendly voice of her childhood. The minister's clear tones fell like an echo of music upon her ears. What was it in his voice that recalled the past? Again and again she strove to bring back some memory that constantly eluded the grasp of her will. Suddenly, like a flash of lightning, it came to her—the remembrance of words spoken in her father's tender voice: "Yes, darling, God loves us both." Strange truth, this similarity of voices between persons of different blood and clime, a likeness which often brings back the memory of our loved ones more forcibly than mere facial resemblance.

(To be continued.)

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's Hour.

The Grumblies and the Smilies

Oh, there never was yet
Such a hard-used set!
They have to study, or have to sew,
When every one knows they hate it so,
And mamma is always a-saying "no";
While grandmamma is getting the dreadfullest way
Of asking for something most every day!
At dinner there's nothing that's fit to eat;
And somebody else has the brownest meat—
Or the soup's too hot, or the bread's too dry;
And they never did like that kind of pie.
So they're grumbly and growly,
And sulky and scowly,
Till every one thinks we could get on without them.
Poor Grumblies! I feel so sorry about them!

But who can be glum
When the Smilies come?
They are always polite; and errands, they say,
Are never too hard or too far away.
And whether they work, or whether they play,
Their faces are bright as a new-coined dime,
And they have just the jolliest kind of a time.
And every one's happy to have them nigh;
For if ever a bit of a cloud comes by,
They are whisking it inside out in a minute,
And finding the silvery lining that's in it.
They're funny, and sunny,
And sweeter than honey,
And always a scattering sunshine about them.
Dear Smilies! Why, how could we live without them?

—Our Little Men and Women.

Truthfulness

Two country lads came at an early hour to a market town, and arranging their little stands sat down to wait for customers. One was furnished with fruits and vegetables of the boy's own raising, and the other supplied with clams and fish. The market hours passed along and each little merchant saw with pleasure his store steadily decreasing, and an equivalent in silver bits shining in his little money cup The last melon lay on Harry's stand, when a gentleman came by, and, placing his hand upon it, said: "What a fine large melon! What do you ask for it, my boy?"

"The melon is the last I have, sir; and though it looks very fair, there is an unsound spot in it," said the boy, turning it over.

"So there is," said the man," I think I will not take it. But," he added, looking into the boy's fine open countenance, "is it very business-like to point out the defects of your fruits to customers?"

"It is better than being dishonest, sir," said the boy, modestly.

"You are right, little fellow; always remember that principle, and you will find favor with God and man also. I shall remember your little stand in future. Are those clams fresh?" he continued, turning to Ben Wilson's stand.

"Yes, sir; fresh this morning. I caught them myself," was the reply," and a purchase being made, the gentleman went away.

"Harry, what a fool you were to show the gentleman that spot on the melon! Now you can take it home for your pains, or throw it away. How much wiser is he about those clams I caught yesterday? Sold them for the same price as I did the fresh ones. He would never have looked at the melon until he had gone away."

"Ben, I would not tell a lie, or act one either, for twice what I have earned this morning. Besides, I shall be better off in the end; for I have gained a customer, and you have lost one."

And so it proved; for the next day the gentleman bought nearly all his fruits and vegetables of Harry, but never spent another penny at the stand of his neighbor. Thus the season passed. The gentleman, finding he could always get a good article of Harry, constantly patronized him, and sometimes talked with him a few minutes about his future prospects. To become a merchant was Harry's great ambition; and when the winter came on, the gentleman, wanting a trusty boy for his warehouse, decided on giving the place to Harry. Steadily and surely he advanced in the confidence of his employer, until, having passed through various posts of service, he became at length an honored partner in the firm.—*India's Young Folks.*

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Household Hints

TO PREPARE LINEN FOR BLEACHING.—If a garment is yellow merely from lying, wet it thoroughly with clean, weak suds—made preferably with white soap—and either hang or lay it in the full sunshine. Take pains to spread it as wide as possible.

As soon as it becomes bone dry, wash it quickly through clean, soft water, then dip it again in the suds and again spread it out to dry.

After that, unless the yellow tint is unusually obstinate, it will be sufficient to sprinkle the garment when it hangs—repeating the process as often as it dries, until the surface is brilliantly white. Two days of hot sunshine ought to remove the last trace of color.

The dinginess that comes from poor washing is far more tedious. A week of solid perseverance is requisite in aggravated cases, but no soul with a fine feeling for clean linen will grudge it after contrasting the grime o what was, with the sweetness and light of what is.

In careful hands a solution of chloride of lime is an excellent good help to the bleaching process, especially when the griminess is due in any measure to the use of rosin soaps.

In such cases dip the garments in suds and spread out, then put into a gallon of soft water one tablespoonful of the standard chloride solution and sprinkle the clothes with it until they are thoroughly saturated.

Let them dry, then wash well in clear water before putting them in suds. Wet and dry three or four times before giving another dose of chloride. Make only a single application of it if possible, and as you value whole garments never trust the process to the hands of a careless person. For it is a biting alkali—one that will eat holes in the fabric if injudiciously applied, or else leave it so tender as to fall to pieces at the next wearing.

If fate, a fiat, or bad weather stops you from sun-bleaching, the best thing is to wash the yellow pieces quickly through blood-warm suds, dip them into a tub of very weak chloride solution—say three tablespoonfuls to five gallons of water—wring them out of it and put them to boil in plenty of cold water, to which, after they are in it, half a teacup of spirits of turpentine is added.

Let them boil for half an hour, counting, not from the time they were put in, but from the minute of hiss and bubble; rinse through two waters, but do not blue at all. Dry as quickly as possible.

The reason for leaving off the blueing is that you may judge fairly how effectual the bleaching process has been. After being once or twice washed in this fashion almost any garment may go through the ordinary laundry routine.

To bleach silk or wool, the sovereignest thing on earth is sulphur smoke. Wash and dry either texture in the usual way, or rather hang to dry; take it down and fold smooth while it is still moderately damp.

Next get two tight barrels of good size, each with a single head, which should be bored full of big augur holes. In the open end of one hang the garments to be bleached, spreading them as open as possible; then cover the mouth of the barrel with a thick cloth. Now turn the other barrel, open end down, over a pair of braziers in which you have set fire to a pound of sulphur, previously wet with alcohol, and placed either upon earth, a brick hearth, or set in a large pan of water.

Set the barrel of clothes upon the sulphur barrel. See that the covering-cloth is taut, then leave it undisturbed for at least three hours. The clothes will come out beautifully white, but will require at least two weeks of airing to rid them of the sulphur smell.

Straw hats can be bleached in the same way—first removing the band and lining, and washing them clean with a stiff brush. Sift a little meal or bran lightly over, then hang in the barrel, taking care that the brim is kept smooth and level. After it is well bleached brush off the meal and press over a block, keeping a damp towel between iron and straw. —*Jenness Miller Illus Monthly.*

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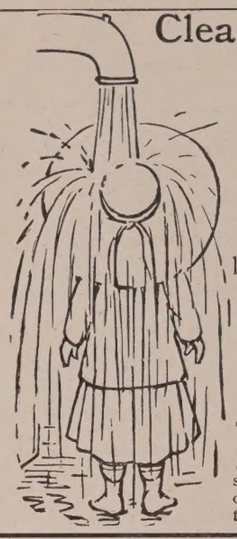

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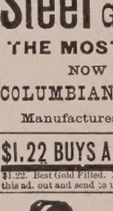

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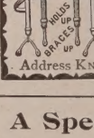

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